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Courtesy of Mr. Stanley de Brath

PLATE I

Psychic Photograph

"Extra," Letty Hyde, died November 1, 1921. Photograph taken September, 1924. Sitters: Left to right, Sir William Barrett, F.R.S., Miss Scatcherd and Stanley De Brath. Mediums, William Hope and Mrs. Buxton. Plates specially marked and packet taped and double-sealed by Imperial Dry Plate Co. Development by S. De Brath, M.Inst.C.E., who certifies that neither medium touched plate at any time. "Extra" recognised as Letty Hyde by her father, mother, and three brothers and sister. The portrait was cut out and shown without comment, they not being spiritualists. It is as she looked in her last illness. This is the photograph certified as "indubitable evidence" by Sir William Barrett.

A GENERAL SURVEY OF PSYCHICAL PHENOMENA

BY

HELEN C. LAMBERT

Foreword by

STANLEY DE BRATH

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The Knickerbocker Press
NEW YORK
1928

THE PROGRESSIVE THINKER

A GENERAL SURVEY OF
PSYCHICAL PHENOMENA

Copyright, 1928
by
Helen C. Lambert

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To

BARON PROCTOR SMITH

1863–1893

From his "Kid Sister"

"The materialist often refers to the tendency of one class of his opponents to put aside law and reason and fall back upon faith and miracle; but if ever there was an appeal to the miraculous it is found in the belief that matter, the slave, created mind, the master!"

L. W. Rogers.

FOREWORD

WHEN the author of this book (whom I have not yet the pleasure of knowing personally) paid me the great, and I fear unmerited, compliment of asking me through a friend to write a preface to it, I suggested that a name better known than mine might be more useful. But if good will can compensate for other deficiencies that is certainly not lacking.

Having now read the book, I can unhesitatingly say that no one could be more appreciative of its value.

Professor Hans Driesch, LL.D., M.D., the distinguished physiologist who holds the Chair of Philosophy in the University of Leipsic, has stated in an article "On the Biological Setting of Physical Phenomena" (*The Quest*, July, 1924), "that the actuality of psychical phenomena is doubted today only by the incorrigible dogmatist."

But despite the vast amount of evidence recorded in the *Proceedings* of the American and English S. P. R., and those of the Paris Institute, in many recent books, and the (now) frequent, but very ignorant allusions in the newspaper press, the real nature of such phenomena is relatively little known. This has been due to three main causes: (1) the reluctance of men trained in normal science to face abnormal facts; (2) the Press Campaigns of ridicule, abuse, and studied silence; and, (3) the constant allegations of fraud or illusion even when laboratory

conditions have been so guarded and so detailed as to make fraud or illusion impossible.

History shows that even in the case of normal and verifiable physical facts involving a departure from habitual modes of thought, a period of two generations usually elapses between the first verification and the general acceptance. Copernicus published his *Treatise* in A.D. 1540. It remained in abeyance till Galileo took it up in 1613; and showed in his telescope that the moon is a sphere, and established the chief laws of gravitation. The professors of Padua refused even to look through the instrument, and his views were condemned by Catholics and Reformers alike. Curiously enough another period of 73 years elapsed before Newton published the *Principles* in 1686, in which the gravitational explanation of planetary motion was mathematically demonstrated. Even with the mathematical support, this took close on 70 years to obtain general recognition, and the opposition he had to face was so bitter that he nearly came to the resolution to publish nothing more; "for," said he, "I see that a man must either resolve to put out nothing new, or become a slave to defend it." Harvey's discovery of the circulation of the blood, and Lyell's *Elements of Geology* had a similar, though shorter, record of opposition; and Darwin's *Origin of Species*, published in 1859, has not even yet, as a recent trial has reminded us, passed into uncontroverted acceptance.

There is therefore no cause for surprise that proofs of supernormal phenomena however complete and cogent, should still be met with ridicule and denial by all except

those who have taken the trouble to look closely into them by personal experiment or by study of the works of the distinguished men, such as Dr. A. R. Wallace, O.M., Professor Crookes, F.R.S., Sir Wm. Barrett, F.R.S., Sir Oliver Lodge, F.R.S., Professor Hyslop, Professor Richet, Professor Morselli, Professor Ochorowicz, Dr. von Schrenck-Notzing, Dr. Geley, Dr. Osty, and others who, after prolonged and sceptical experiment have not hesitated to face the obloquy which invariably attends those who devote themselves to the discovery of new truths.

But at the present time—now 77 years since the Hydesville happenings—the facts have so forced themselves on public notice despite continued efforts to suppress them, that a very large number of persons are exceedingly perplexed. Such books as this, by competent, restrained, and cautious investigators, who have not only had personal experience of leading phenomena, but have studied the classical works on the subject and drawn legitimate inferences from them, are of the greatest possible value. As a result of imperfectly understood evolutionary theory and materialistic hypotheses in general, there can be no doubt whatever that very large numbers of persons have come to disbelieve in the soul as anything more than "a name for the sum of the functions of organic life," and therefore consider survival of bodily death a mere superstition.

Whether consciously or not, this materialistic outlook destroys all basis for morality except such elementary conventions as are needful to hold society together at

all; and even these conventions are menaced. Persons with this outlook are impenetrable to any evidence but that of physical phenomena, which, whether trivial or not, reveal the action of intelligence directing physical energies to produce definite and permanent results. In addition to such physical results, which bear about the same relation to metapsychic science as the twitch of Galvani's dead frog's leg bears to electrical science, the mental phenomena reveal latent human faculties most strangely independent of Time and Space.

Psycho-cognition of events happening sometimes at great distances, and of other events in the remote past or in the near future, have taken place so frequently that they amount to verification of a faculty that Professor Richet calls *Cryptesthesia*—a hidden sensitiveness.

In the preface to his Treatise which is the outcome of thirty years careful experiment and sceptical analysis, he gives his reasons for considering that the facts should be taken as the basis of a new science—*Metapsychics*. He says:

"The fundamental phenomena of this new science can be summed up in three sentences.

1—Cryptesthesia (the *lucidity* of former writers) is a faculty of cognition that differs from the normal sensorial faculties.

2—Telekinesis is a mechanical action that differs from all known mechanical action, being exercised at a distance and without contact on persons or objects under certain determinate conditions.

3—Ectoplasm (the *materialization* of former writers) is

> the formation of divers objects, which in most cases seem to emerge from a human body and take on the semblance of material realities—clothing, veils, and living bodies.

"These make up the whole of Metapsychics. It seems to me that to admit this much is to admit a great deal. To go further is to go beyond the present limits of science. I do however claim that science, strict and inflexible science, ought to admit these three strange phenomena that it has, up to the present, refused to recognize."

This is the scientific aspect, and it has already had far-reaching effects on official physiology and psychology.

But still more important are the philosophical aspects. Alfred Russell Wallace, the co-discoverer with Darwin of evolutionary law, investigated a branch of the subject for which the world is now prepared. In his *World of Life* he showed that the "tendency to vary" in organic beings which Darwin took as simple experimental fact, has a psychic cause, and he deduced two great conclusions—that the general tendency of evolution from good to better is not accidental but purposive; and that the truly human evolution is the development of a spiritual being *fit to survive bodily death.*

With the enlarged idea of the Divine and Omnipresent Creative Power, implied by evolution in contrast with the limited and anthropomorphic representations of that Power that necessarily belong to pre-Copernican and pre-Darwinian notions, has come the need for scientific proof of ancient intuitive perceptions, involving a re-statement of the essential truths they contain.

It is a new way of thinking induced by the recognition that there are latent in humanity powers of the soul of which the normal senses are but the adaptations to material, spatial, and temporal conditions. Many are coming to suspect that these powers, partially and sporadically manifest under material conditions, are normal to the discarnate state, and that they pertain to that world of causative realities designated by Plato *Noumena*—mental realities, in contrast with *Phenomena*—physical realities.

The real proofs that carry conviction go far beyond the psychological experiments that establish their elementary forms. This proof consists in the complete harmony with the new physics of the Ether, with the actual history of the Bible, with past phases of history and philosophy, and with the ethical solution of present-day problems produced by materialistic contention between the "Haves" and the "Have-nots"—the one clinging to a selfish enjoyment of material riches and the others desiring those riches as the only means of happiness.

Under such a mode of thought it is quite clear why a great development of physical and natural science dealing entirely with material facts, was necessary to clear away obsolete forms of belief before the essence underlying those forms could be manifest. Agnosticism with regard to causes was pre-requisite to the discovery of spiritual causation and to the perception that all social and political events are the outcome of the mentalities that produce them. Nothing is fated.

The papers contributed to the *Journal* of the American S. P. R. by the authoress show that she is quite conversant with these higher developments and implications of metapsychic science and philosophy which necessarily lie outside the simple aim she has prescribed for herself in the pages here following, which give to thoughtful minds ample justification for the wide interest excited by the subjects treated, and should open to many the gates of an unknown realm.

This brief foreword may be concluded by some questions put by me to a friend in the Unseen by the same methods as are hereinafter described. The answers throw a sidelight on the story of the Emerald Ring.

Q. I have just read the account of the restoration of the ring through the guide who traced it.

A. An unusual occupation for a guide.

Q. It seems perfectly authentic. I should like to have your more extended comment. I am not sure he was a "guide," but was certainly a very frequent communicator by writing.

A. Ah, I do not think he could have been: they are usually more engrossed in less material things, though this may have been a special case; he was probably a spirit still carrying on work he did on earth.

Q. Very likely. You mean that a guide is one who is concerned with the personal growth of the guided, not with material possessions?

A. Most decidedly, and a guide who saw, or rather, felt, his charge fretting unduly over a trinket or anything of that kind would not concern himself about finding it,

but in winning the mind back to real things.[1] But as I said, this may be a special case.

I conclude with my thanks to the author for the privilege of recording my warm appreciation of the book, and my cordial hopes for its success.

STANLEY DE BRATH.

[1] The communicator was unaware that the avowed object in recovering the ring was, not to give me pleasure, but to offer convincing evidence to those who read our record. As it happens, I believe it was this incident which, more than the report on Palladino, finally convinced Dr. Hyslop of the reality of physical phenomena. (See letter, Page 72.)

INTRODUCTION

"Il est d'autant plus important a établir, ce fait, que mille faits négatifs ne prouvent rien contre un seul fait positif."

RICHET.

THIS little book is not written with the idea of offering anything original in theory or analysis. It is not a special effort to convince the sceptic. It is intended merely as an elementary survey for laymen; an outline of the various types of phenomena and what has been learned about them.

Many persons experiment without preliminary reading or knowledge of the conditions imposed upon psychical manifestations. Some are not deeply enough interested for extensive reading; others have neither the time nor can they readily obtain the various technical works whose authors are acknowledged authorities. Some might read, but do not know just how to begin a profitable course of study. For the last I shall make foot-note references to books which are comprehensive as to detailed incident and analysis.

This survey is especially for those who lack the time for extensive reading yet who wish to acquire an elementary understanding of what has been learned about psychical phenomena. Hardly a week goes by that someone does not question me on this subject. It has been suggested that as a layman I might understand the

attitude of mind of other laymen who have read and experimented less than I; that perhaps I might realise even better than one with deeper knowledge, what most puzzles the novice. The average scientist does not apprehend how few lay minds grasp the rudiments of psychology. I meet college-men to whom the subconscious is only a name. I am often asked if I "believe in telepathy," which I had supposed was one of the things taken for granted. The writer on Psychical Research usually assumes a certain amount of knowledge on the part of his reader; but I often meet very intelligent people who do not understand the simplest terms used in this connection, and whose ideas of the subject are, unfortunately, only gleaned from the newspapers.

It is easy to suggest a course of reading; but when I am requested to explain "all about psychical phenomena" I am much embarrassed. It must first be explained that no one knows all about psychical phenomena; next, that although I myself am only a student, even the little which I do know cannot be told intelligibly in a day. If one has a patient listener it is not difficult to give a general idea of a few important facts; but many are so eager that they cannot wait to have one point made clear before going on to another, which impatience results in misunderstanding and hopeless confusion. By this I do not mean that the inquirers lack intelligence or that they are not sincere in wishing to learn; simply that they have no conception of the scope of the subject and really think that it can be explained, and by a layman like myself, over a cup of tea. It grieves me to fail them

because I know that in spite of my limited knowledge there is much that I could tell which might save them unhappiness. It troubles me to know that many people lose hope, simply through lack of an elementary understanding of the conditions under which experiments are made. If I can help a few of them to avoid the bitter disillusionment and loss of faith that inevitably result from over-credulity, I shall be very happy. If people could be made to understand that one authentic message in a lifetime outweighs the false ones of years, they might not become discouraged. It is difficult to cling to this truth. Many disappointments tend to dim the memory of the one shining incident, but that incident should be enough. Enough to have had one ray of light sufficiently illuminating to convince us that communication is possible and that survival is assured. "We have been witnesses of unknown marvels and participators in the Super-Conscious powers, each one of us, at least once in the course of our days," writes Jules Bois. "Alas! Our humdrum life seizes us again. We forget because we yield to the temptation to forget, and we doubt.—Little by little, that which was and is supreme reality fades away into a delusion, and the actual delusion becomes the unique reality. But such is not the conclusion drawn by the man of character to whom this experience did not come in vain. To him the revelation was not a surprise, because he had long been prepared to receive it. Even though that experience should be granted him but rarely, or but once, he holds to it, and will never be wholly severed from it. The vision, for its part, will be faithful

to him; the vision, which is a power risen within him, maintained and fed by perseverance and faith."

My pamphlet, *Elements of Psychical Phenomena*, was written in 1920 at the request of a little group of Yale students who were in the habit of coming to me with questions during their brief visits to New York. So much has been learned since that time that it is in need of revision and it has been suggested that a second part be added giving personal experiences which serve to illustrate a few types of phenomena. No attempt is made to give a history of psychical research.[1] For this the reader is referred to such authorities as F. W. H. Myers, Prof. Richet, and others. But many who do not care to read detailed records of the research of many years may be interested in a brief outline of some of the more important results of this work.

Part I of this book consists of *Elements of Psychical Phenomena*, revised in order to bring it up to date. Part II contains abstracts of incidents in my personal record, a chapter on Psychic Photography, and a chapter on Psychic Healing and Obsession. Signatures of witnesses were obtained immediately after the occurrence of the incidents in Part II. I have the names of seventeen persons testifying to the reality of what took place. Several of these people were interviewed and questioned

[1] *The Human Personality and its Survival of Bodily Death*, F. W. H. Myers. Longmans, Green & Co., New York, 1904.

Traité de Métapsychique, Charles Richet. Félix Alcan, Paris, 1921.

Same book—*Thirty Years of Psychical Research*, Richet, trans. by Stanley De Brath. Macmillan Co., New York, 1923.

Cosmic Relations and Immortality, Henry Holt. Houghton Mifflin Co., Boston and New York, 1919.

by Dr. Hyslop (Secretary of the American Society for Psychical Research) not long after they had witnessed the events. The list includes the names of two physicians prominent on the staffs of large hospitals, a Roman Catholic priest, well-known business-men, and other persons of intelligence and education. All were willing that their identity should be known to Dr. Hyslop, and some gave me permission to use their names for publication.

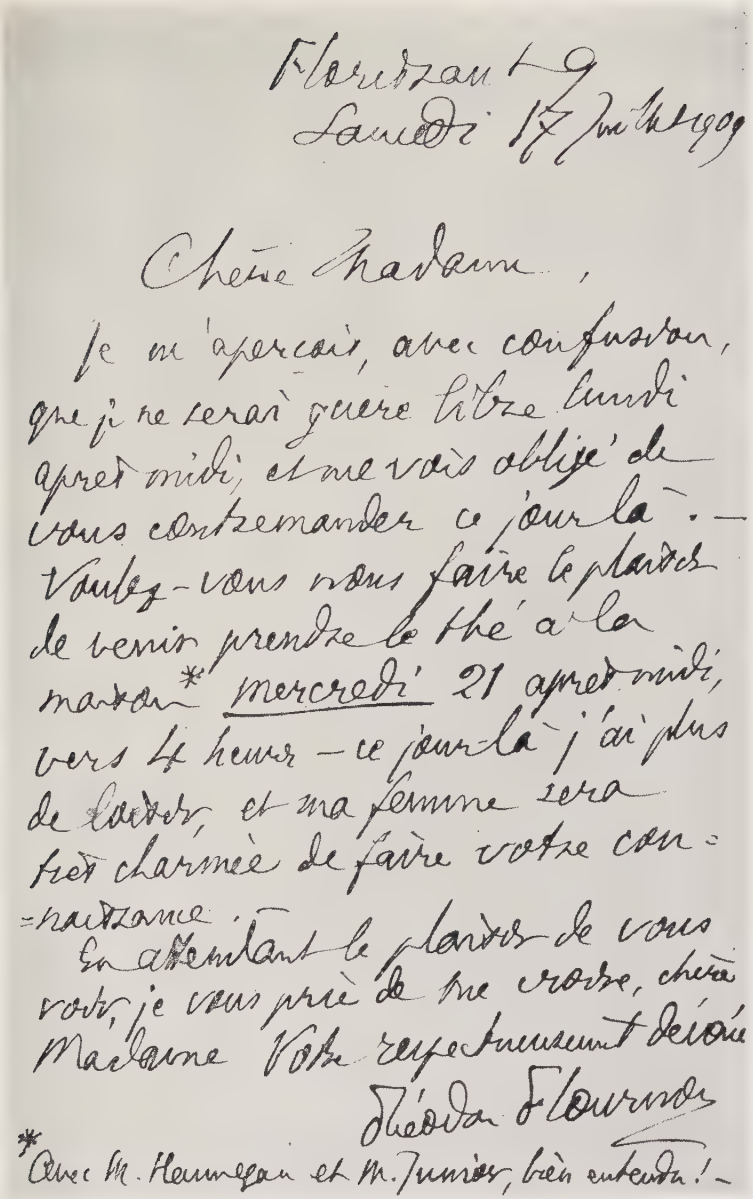
Dr. Hyslop, a friend of the family, visited us twice for several days at a time while Mr. Hannegan, the medium referred to in my record, was with us; they met several times afterwards. Professor Richet (of the Faculté de Médecine, Paris) also met Mr. Hannegan several times while we were in Paris; and during the winter and spring of 1909 which we spent in Geneva Professor Flournoy (of the Institute of Geneva) saw him frequently. Mr. Hannegan did nothing for these men by way of demonstration beyond a little automatic writing. I was in bad health at the time, and it is a curious fact that he seemed to dread physical manifestations except when I was with him. However, they were greatly interested in my record, and asked many questions concerning it. The three incidents of materialisation of blood (Part II) particularly interested Prof. Flournoy. When I met him he had abandoned the spiritistic hypothesis but his interest in phenomena was as keen as ever. An international congress of psychologists was held in Geneva while Mr. Hannegan, my son and I were there in 1909. Prof. Flournoy asked me to bring Mr. Hannegan for tea

and invited a number of the delegates who were interested in psychical research. They were all much interested in the incidents which I mention and which Prof. Flournoy asked me to relate. While they held various opinions as to the explanation, none seemed to doubt my statements as to the facts. I had been introduced by Dr. Hyslop to Prof. Richet, who in turn had written to his friend Prof. Flournoy asking him to welcome me. Naturally the serious consideration given to my statements was entirely due to the respect in which these men were held.

In 1924 I sent an account of the three blood incidents to Dr. Geley, Director of the International Institute of Metapsychics in Paris. His letter is reproduced in Part II. Instead of expressing incredulity he tells me of an analogous experience of his own.

Prof. Richet, however, was more interested in the mental phenomena and was particularly pleased with the drawing reproduced on page 32. It is evident from his letter (Page 36) that he had forgotten the incident until it was recalled to his mind by reading my pamphlet.

I take this opportunity of acknowledging my indebtedness to these four men who have shown me great kindness and have given so generously of their time and knowledge to a very eager student. Dr. Geley I had not the privilege of knowing except through correspondence, but his writings have been an inspiration; I owe him more than can be expressed. That Dr. Hyslop's kindly encouragement did not cease with his passing, is suggested by the photograph reproduced on page 124. My affection for Dr. Hyslop is so deep that I find it difficult to speak of him.



Florissant 9
Samedi 17 Juillet 1909

Chère Madame,

Je m'aperçois, avec confusion, que je ne serai guère libre lundi après midi, et me vois obligé de vous contremander ce jour-là. — Voulez-vous vous faire le plaisir de venir prendre le thé à la maison* mercredi 21 après midi, vers 4 heures — ce jour-là j'ai plus de loisir, et ma femme sera fort charmée de faire votre connaissance.

En attendant le plaisir de vous voir, je vous prie de me croire, chère Madame Votre respectueusement dévoué

Théodore Flournoy

*Avec M. Hennequin et M. Junier, bien entendu! —

Note from Prof. Theodore Flournoy Asking Us to Meet Some of the Members of the International Convention of Psychologists in Geneva, 1909.

When we Anglo-Saxons are threatened with emotion we instinctively take refuge in humor. Dr. Hyslop was so richly endowed both with sympathetic understanding and with a sense of humor, that I think he will understand my including the cartoon reproduced on page 76. In my album of cartoons this one afforded him the greatest amusement.

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A GENERAL SURVEY OF PSYCHICAL PHENOMENA

PART ONE

Chapter One

PHYSICAL PHENOMENA

Terminology—Effect of Light—Emanation of "Substance" or Ectoplasm—Paraffin Moulds—Apports and Transports—Levitation—Psychic Structures—Raps—Spontaneous Phenomena—

"Miracles do not happen in contradiction to nature, but only in contradiction to that which is known to us of nature."

ST. AUGUSTINE.

SCIENTIFIC investigators rightly deplore the present tendency among laymen to experiment with psychical phenomena. But will this tendency be checked? I think not. It may not be logical, but it is human, to be more impressed by one personal experience than by a hundred experiences at second hand, even though we know the hundred to have been verified under test conditions by men who were more competent to judge of their authenticity than ourselves. The layman's safety lies in first acquiring at least an elementary understanding of the nature of psychical phenomena, of the errors into which he is likely to fall regarding them, and of the uncertain conditions that surround them. Given this safe-guard against over-credulity and self-deception I do not see why an intelligent person necessarily should be harmed by a moderate amount of experimentation, although great care should be exercised in selecting one's companions in such investigation. Chapter III, Part II will make the

reason for this caution more clear. Interest in psychical phenomena frequently is the result of personal loss. Such a motive has its dangers and investigators should be warned that too recent and violent sorrow unfits one for exercising critical faculty and calm judgment. One has need of moderation and self-control, and a too eager personal motive is apt to lead to anxiety and self-deception. I do not believe that the cases of insanity and hysteria so often quoted as being the result of such investigations are caused, *primarily*, by attempts at communication or mediumship. I think that the cause lies deeper—in a selfish and material motive and in a mentality weakened by orthodox superstitions of which fear is the key-note. People fear to disobey hallucinatory commands, fear to exercise their own judgment as to the wisdom or authenticity of such commands. They are afraid to think that they might possibly know better about their own affairs than some discarnate entity who, quite conceivably, may be less advanced, mentally and morally, than themselves.

Unquestionably, there is danger in seeking to open the door of one's consciousness to psychic forces. But the danger lies in our own weaknesses of character and our lack of understanding. The same discrimination should be used regarding our unseen guests that is employed in forming friendships on this plane. One should put aside the old idea that those who are released from the body, immediately are freed from all weaknesses and are numbered among the angels. Most communicators appear to be human beings struggling like ourselves for development and enlightenment.

It is true that one is sometimes permitted to come in touch with communicators who have advanced much farther, but seldom unless some direct and good purpose is to be accomplished. Discretion must be used in regard to false messages and subconscious interpolations. It must be realised that few of the discarnate minds with whom we may be in touch are able to see into the future much more than we ourselves. This should eliminate fear caused by disquieting predictions. Many unwarrantedly assume that the mere fact of being freed from the body endows the discarnate mind with a complete knowledge of the future.

Above all, if one is only seeking communication through curiosity or love of sensation, he should let the subject altogether alone. The lover of sensations is apt to experience them in too startling measure, whether they be supplied by his own subconscious self or by some discarnate entity of like morbid tastes.

Do not make the mistake of calling amateur investigations "Psychical Research." The term is often misapplied. One who looks at a drop of blood or a microbe under a microscope does not speak of doing medical or biological research. Anyone may assist the scientist by collecting material. With careful method he may offer something of real value. But it is for the men who have given years of study to psychical phenomena to analyse this material and pass upon its merit. It is difficult for the layman to judge of these things, although certainly he is entitled to his opinions concerning them.

As I am writing only for those who lack an elementary

knowledge of this subject, technical terms will be avoided as much as possible, and the meaning will be given of those most commonly used, because it will sometimes make for clearness and brevity if they are employed. By "Sitters" is meant the persons who come together in a group, or "circle," with a view to receiving messages or witnessing other phenomena, and contributing whatever they may possess of mediumistic power to help the operators. An "Operator" is understood to mean the discarnate or disembodied intelligence who, on his side, assists by producing phenomena. The term "Medium" is applied to someone more highly gifted psychically than the ordinary sitter. No one seems to be wholly devoid of a quality which may help in the production of phenomena, but an antagonistic sitter may prove to be a hindrance and what he has in the way of psychic power may not be considered helpful, or be used by the operators. The word "Telekinesis" means either the levitation of objects, with or without contact, and their suspension in the air; or, the simple movement of objects from place to place, without contact. The term also is applied to raps, with which most persons are familiar. "With or without contact" demands explanation. Heavy objects have been lifted when only the finger-tips of the medium or sitters touched them, and also when the hands were held above them without contact.

Occasionally spontaneous levitations are observed when no effort has been made to obtain them. On one occasion Mr. Hannegan was lifted with the heavy piano bench on which he was seated, while our group sat around a

table with joined hands. This was in darkness, but the phenomenon lasted long enough for us to release each other's hands ("break the chain") and pass our hands between the floor and the feet of the bench.[1] There was a space of several inches between them and the floor. Mr. Hannegan weighed about two hundred pounds. Phenomena of this type will be referred to later in connection with Prof. Crawford's experiments. They are termed Objective, or Physical phenomena, as distinguished from the Mental, or Subjective manifestations, such as automatic writing, speaking and painting, Clairvoyance or Lucidity, Psychometry, etc.

The darkness necessary to the successful production of physical phenomena frequently causes the remark that the manifestations must be fraudulent. Dr. Geley has given a very rational explanation of why light should be detrimental to the development of physical manifestations.[2] He cites the histolysis of the insect as analogous to phenomena where a substance (Ectoplasm) emanating

[1] It is usual for members of a group to hold each other's hands, sometimes called "making the chain." This is supposed to facilitate the concentration of psychic force. It also enables the sitters to control each other's movements and so to prevent fraud. The hands sometimes are linked together with cord, or a light chain which is fastened to the wrists with padlocks or seals. The feet are sometimes linked in this manner. Such precautions against fraud are spoken of as the "control." This must not be confused with the word "control" as it is used in speaking of a communicator in control of a medium.

When the bench with Mr. Hannegan on it, began to rise, one of his hands was held by me, and the other by another member of the group. We released his hands during the levitation in order to feel for the space between the floor and the feet of the bench.

[2] *De L'Inconscient au Conscient*, Dr. Gustave Geley. Félix Alcan, Paris, 1924, page 48.

Same book, *From the Unconscious to the Conscious*, Geley, trans. by Stanley De Brath. Collins & Son, 1920, page 48.

from the medium is the basis of the manifestation. The insect, after enveloping itself in a cocoon, disintegrates into a plasma which later is reorganised into quite a new form. Dr. Geley advances the hypothesis that the substance which issues from the medium, and which assumes various forms before being reabsorbed into his body, is the result of a process similar to that in the case of the insect and of various embryological processes. He reminds us that the processes of biological evolution take place slowly, and in darkness; that laboratory experiments show them to be greatly retarded by light. He therefore finds it quite comprehensible that the much more rapid development of these physical manifestations of mediumship should be extremely sensitive to light.

Ordinary people sitting quietly in the dark occasionally see filmy matter floating about them, and two or more sitting with their hands resting upon a table may observe a cloudy substance rising from the wooden surface. It usually condenses itself into globular shapes, and sometimes assumes clear, beautiful colors. Before condensation it has the appearance of vapor. Some of these shapes are merely whitish in appearance, but often they are luminous as though phosphorescent, or have a brilliant point of light in the center like a star with a nebula around it. Not all luminous phenomena of this type are radiant; but some illuminate objects within a small radius.[1] A reference to Theosophical literature may be criticised in

[1] The custom prevailing in some groups of experimenters, of singing, or playing on some musical instrument during a sitting is, of course, based upon the idea that vibrations assist in the production of phenomena. I have found that when a tuning fork is struck against a wooden surface in the dark, a

this connection as most of its teachers are opposed to experimental method, and discourage demonstration. Nevertheless, many of the descriptions of luminous phenomena and human radiation or aura, given by Theosophical writers, are extremely interesting. *Thought Forms* by Besant and Leadbeater, contains some remarkable colored plates, and a few of the forms pictured were familiar to me through personal experience before I saw the book.

Evidently one must be strongly mediumistic in order to exteriorise enough of the "substance" to enable the operators to use it for a definite purpose such as materialisations of forms, or the "rods" used by Crawford's group. (See page 17). But a slight amount may be seen in almost any circle of sitters and I have often seen it over the head of a certain child when he was asleep, in globular clouds of white, clear pale blue, or rose-color. Streams and clouds of whitish substance emanating from mediums have been observed for many years; but for a long time this was not especially studied, or supposed to be a factor in materialisation and telekinesis. Interest was aroused in 1909, when Mme. Bisson conducted a series of experiments with the medium, Eve Carrière, and after long and careful observation, published a book on her experiences with *The Substance*, as it was then called.[1]

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luminous, cone-shaped cloud may be seen rising from the object struck by the fork.

[1] *Les Phénomènes de Matérialisation*, Mme. Bisson, 2d edition. Félix Alcan, Paris, 1922.

Physikalische Phänomene des Mediumismus, Dr. von Schrenck-Notzing. Ernest Reinhardt, Munich, 1920.

Dr. von Schrenck-Notzing, who afterwards collaborated with Mme. Bisson, wrote a valuable and exhaustive account of experiments in this type of mediumship. The name "Ectoplasm" was agreed upon for the "Substance," and it is also called "Teleplasm." Photographs show streams of filmy, whitish substance emanating from the bodies of mediums, sometimes organizing itself into faces, limbs, and complete human forms.

In 1920 M. Jean Meyer, founder of the International Spiritist Headquarters in Paris, also founded the International Institute of Metapsychics (Institut Métapsychique International) in the same city. Dr. Gustave Geley was made Director and the research committee was formed of men of international reputation. The earlier work done at the Institute was chiefly concerned with mental phenomena. Later, the committee made a special study of physical manifestations. Before his death in 1924, Dr. Geley had succeeded in establishing the reality of physical phenomena produced by Franek Kluski, Jean Guzik, and other mediums. Dr. Richet collaborated with Dr. Geley in this work and was one of the celebrated "Thirty-Four" who testified to the reality of the manifestations. Sir Oliver Lodge and Camille Flammarion were among the internationally known witnesses who testified.

The phenomena obtained with Kluski were startlingly brilliant. His mediumship is versatile. In these investigations, lights, telekinetic phenomena, and full materiali-

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Same book, *The Phenomena of Materialisation*, Dr. von Schrenck-Notzing. Ernest Reinhardt, trans. by Fournier d'Albe. Kegan Paul, Trench, Trübner & Co., London, 1923.

sations of human and animal forms were obtained. The most impressive result of this long series of experiments remains as an objective record. It is a collection of the famous psychic moulds made by means of paraffin. A vessel of warm paraffin was placed near the sitters and the materialised forms were requested to thrust a hand or a foot in the liquid. The mould thus obtained was then filled with plaster and the paraffin was removed, leaving a cast of the member which had been plunged into it. These moulds show great variety. Some are of delicate female hands, some of large, strong male hands, and others are like children's, and in some cases, smaller than life-sized, adult hands. There are casts of feet and in one case an attempt was made to mould a face. The conditions were too detailed to be described here. They were such as to preclude the possibility of fraud and the witnesses declared themselves satisfied. Those who wish to know the details of precautions and method will find full descriptions, with very interesting reproductions of photographs of the moulds, in *L'Ectoplasmie et la Clairvoyance* by Dr. Geley.[1] The Psychic Moulds are the property of the Institut Métapsychique, 89 Ave. Niél, Paris.

"Control" is a term used to designate the precautions taken against fraud. It is applied also in two other connections:—it is used to describe the condition in which

[1] *L'Ectoplasmie et la Clairvoyance*, Dr. Gustave Geley. Félix Alcan, Paris, 1924.

Same book, *Clairvoyance and Materialisation*, Dr. Gustave Geley, trans. by Stanley De Brath. T. Fisher Unwin., Lim., London, 1927.

a communicator speaks or acts through a medium, and also the checking, or verification of messages and other manifestations. As applied to precaution against fraud it has been insufficiently studied and is very little understood in its application to the varying conditions in mediumship. Dr. Geley says: "*When a medium cheats it is the experimenters who are to blame.*" Unquestionably much time and energy on the part of investigators are wasted in detective work. Still more serious is the fact that valuable mediumship is spent in a repetition of trivialities which are (once the reality of such manifestations has been proven) no longer important and lead nowhere. When the honesty of a medium has been established it remains only to guard against *unconscious* fraud, which is common even among genuine and sincere psychics.

Those who have seen little experimentation find it difficult to understand the question of unconscious fraud. Ochorowicz says: "Unconscious fraud is simply the automatism which results from the inhibition of the will and consciousness of the medium during trance. Having recognised that a medium is only a mirror which reflects and directs the ideas and nervous forces of the sitters towards an ideoplastic production, one should not be surprised that suggestion plays an important part.—When controllers' minds are filled with the idea of fraud—the medium is dominated by the suggestion of fraud."

The automatic movements of an entranced medium are often synchronous with the movements of objects, and therefore they are frequently mistaken for attempts at

trickery. These movements are most noticeable in the initial stages of trance, and Dr. Geley cautions sitters that a too rigid control at this particular stage is apt to inhibit the development of manifestations. He says: "What is true and should be thoroughly understood, is that control should not be blindly used,—identically in all cases and at all times. It should be intelligently adapted to conditions,—pliable, and rational. A rigid control used without considering the medium's psychical and physical modalities often is sterilizing, not because it prevents fraud, but because it suppresses the initial automatisms. When certain observers obtain no phenomena under strict conditions of control, it does not follow that this failure is due to the strict control, but rather, because it has been wrongly applied.—Effort should not be concentrated upon the elimination of all possibility of any conceivable fraud (a difficult thing to achieve), but, I repeat, it should be directed towards obtaining such complex and powerful phenomena as will, under given conditions of control, carry conviction in themselves.—If experimenters waste time in studying mediocre and elementary phenomena they will find it difficult to obtain a control which is wholly satisfactory to everyone.

"If they are wise enough to consider as negligible, elementary phenomena and the little tricks by which they might be simulated; if they will allow manifestations to develop instead of paralysing them in the initial stage, by unwise exactions; then, surely, they will obtain phenomena of such variety, such importance, sometimes

of such beauty, that they will be definitely and unalterably convinced."[1]

In regard to fraud, laymen are inclined to place great faith in the judgment of prestidigitators, simply because of their special knowledge. This confidence is based upon misapprehension. Such special knowledge may be of great value in the séance room, but only when combined with a knowledge of conditions, which, too often, is lacking. M. Réné Sudre says in regard to this: "I am convinced that prestidigitators exaggerate the value of their accomplishments where it concerns their ability to imitate metapsychical phenomena. We know that pure prestidigitation, which is the art of making an object disappear in order to make it appear elsewhere, or to substitute a different object in its place, depends more on mental than manual dexterity. Physical mediums are very often simple, rustic persons, who are incapable of physical dexterity. Instead of distracting attention by talking they are in a half-conscious state during a séance. They have no freedom of movement, as their hands, and often their feet, are controlled.—It is time that the public ceased to class illusionism and metapsychics as though their domains interpenetrated."

Among the telekinetic phenomena usually supposed to be fraudulently produced by prestidigitation, "Apports" and "Transports" are very interesting. An apport is usually understood to mean the transference of an object,

[1] *L'Ectoplasmie et la Clairvoyance*, Dr. Gustave Geley. Félix Alcan, Paris, 1924.

Translation by Stanley De Brath, *Clairvoyance and Materialisation*, Dr. Gustave Geley. T. Fisher Unwin, London, 1927.

either from another part of the room, or from a greater distance, whether it must pass some material obstacle or not. The word thus used in the same sense as "transport" is confusing. Réné Sudre urges that careful distinction be made between the two terms. He suggests that the word "transport" be applied only to cases where the object brought does not pass through a material obstacle (such as a door or a wall), and that when the object must pass such an obstacle it be called "an apport." [1] He claims that only in case of this passage through an obstacle (the passage of matter through matter) does dematerialisation take place. The distinction is useful; but my own experience leads me to believe that the rule as to dematerialisation cannot be applied to all cases, and recent experiments by Dr. Schwab of Berlin confirm me in this belief. Dr. Schwab finds that different methods are used at different times, by the operators. In support of this opinion he shows a number of photographs taken during his experiments with the medium, Maria Vollhart. One photograph shows a cushion as it approached through the air at a low rate of speed—about ten centimeters per second. A small cone-shaped bit of substance (ectoplasm) is seen clinging to the cushion. Dr. Schwab thinks that in this instance the object was carried or supported by something like the psychic rods described by Crawford. (See page 18). He believes that when an object approaches more rapidly

[1] *Maria Vollhart, Nouveau Médium à Télekinèse et Apports*, Réné Sudre. Revue Métapsychique, July—August, 1923, page 225.

Teleplasma und Telekinese, Dr. F. Schwab. Pyramidenverlag, Schwarz & Co., Berlin, 1923.

it is dropped, or thrown. As to the dematerialisation of objects in apports and transports, his photographs certainly indicate that it sometimes takes place in both cases. His medium usually announced an apport or transport as it was taking place. On one occasion she said that a vase which stood on a distant table was being brought to the little séance-table in the midst of the circle. This was in complete darkness. With his left hand Dr. Schwab felt of a vase on the séance-table, identifying it by touch with the one that had stood on the distant table. At the same moment he pressed a button with his right hand which caused a photographic exposure to be made. On developing the plate it was found that although both tables appeared in the negative, no trace of the vase was to be seen in the picture. Where, asks Dr. Schwab, was the vase during the moment of photographic exposure?

In M. Sudre's abstract of the book, which is all I have read of Dr. Schwab's experiments, no mention is made of where the vase was found after the séance. My own experience has been that in cases of interrupted or abortive apports and transports the object is not always found in exactly the original position, but sometimes shows evidence of having been disturbed. Dr. Schwab believes that the vase was dematerialised for the purpose of transport and that it had not been permanently reorganised when he felt of it, or sufficiently so as to register on the plate. By way of curious contrast, other of his photographs show that some objects announced, which could not be perceived by touch, were shown in the

photograph although the objects themselves were not found later. Dr. Schwab concludes that these variations were due to the different stages of organisation or of dematerialisation at which the photographic exposures were made. Dr. Geley has written an interesting chapter on such abortive or defective materialisations, showing how valuable they are as a means of studying the genesis of psychic structures (See *L'Ectoplasmie et la Clairvoyance*), and the same curious points of difference will be found in the abstract from my record, in Part II, of three incidents of materialisation of blood.

The experiments of Prof. W. J. Crawford of Belfast, with the medium Kathleen Goligher, began, in 1915, to arouse great interest in physical phenomena.[1] He demonstrated that projections, formed of an emanation from the body of the medium and also, to a slight extent, from the bodies of the sitters, may be arranged and manipulated by the operators so as to move objects and produce raps. These streams projecting from the medium are invisible to the average sitter but they are observed by persons who are slightly clairvoyant, and have been registered on photographic plates. As seen in the photographs they appear to be of a filmy, whitish substance. In photographing these projections a magnesium light is used. As light tends to weaken or arrest physical manifestations, the rods, as shown in photographs, are more filmy and less clear of outline than they appear to clairvoyant vision before they have been exposed to the

[1] *The Reality of Psychic Phenomena*, Prof. W. J. Crawford. Dutton, New York, 1918.

light. Prof. Crawford concludes that these streams of substance may be stiffened by the operators, probably by some molecular action, into rods which they use for leverage; or that they may be left in a flexible state like the extensions of arms, which often terminate in something like hands that touch us, manipulate objects, and leave impressions on putty or prepared surfaces. He demonstrated by putting his medium on a scale, that there is a corresponding decrease in weight as this substance emanates from the medium's body. It will naturally be asked why one should suppose any spiritistic agency to be involved in such phenomena, since it has been shown that the mechanism proceeds from the physical; that is, from the bodies of the medium and sitters. The critic will be right in assuming that such manifestations do not necessarily imply spiritistic origin. Many, no doubt, are entirely, if unconsciously, produced by the sitters. But Prof. Crawford's experiments show that frequently there seems to be a group of discarnate intelligences directing the formation of the arms, rods, or other structures of ectoplasmic nature, which they use in a skilful manner to accomplish desired results. These intelligences sometimes make suggestions and requests which show that some among them have a knowledge of physics. Many operators apparently lack the knowledge necessary for the production of phenomena and are uncertain as to what may be the result of their efforts. One is sometimes asked to wait until someone outside of their group can be called upon to come to their assistance. Operators often communicate by means of raps which

may be used as a code when it is desired to ask a question during a dark séance. Outside agency is attributed to raps when they seem to have a purpose, or when they convey messages according to a pre-arranged code. It need not be assumed that phenomena exhibiting no intelligence may not have such a source; merely that evidence of it is lacking.

Some operators seem to understand how to assist in producing materialisations or apparitions, and to know nothing about the mechanics of levitations or raps, while others are skilful in the latter work and are unable to produce other phenomena. They display great patience and perseverance, showing that they consider it important to help in accomplishing an experiment. No detail, however insignificant, is ignored by them as unworthy of effort. They seem to understand that a very trifling incident, if it can be proved genuine, is worth great trouble. They quickly seize upon any suggestion that might help to indicate identity, or to eliminate the question of fraud. Many appear to have no definite plan or knowledge of how to produce phenomena, and I believe this is an explanation of some of the so-called mischievous demonstrations;—that they are not always intended to annoy, but that the operators are amateurs at handling the force employed and are often, themselves, dismayed and surprised at the result of their efforts.[1]

[1] It should be remembered that not only we, on our side, are dealing with unknown forces, but that the same may be true of the operators in most instances. For this reason it has always seemed to me quite irrational to expect "*exact repetitions*" of psychical experiments, at least until they have been made hundreds of times by the same groups of operators and experimenters.

I believe that many annoying demonstrations are but the fumbling attempts to attract attention,—to "get through" in any possible way. We usually find that they cease upon request as though there had been no intention to annoy. These spontaneous and supposedly mischievous phenomena are called "Poltergeist," a term borrowed from the German.

Professor Crawford's experiments were concentrated upon measuring force in leverage, the alteration of weight, according to the pounds of pressure exerted in levitations and the moving of objects. It seems to me that in some types of physical phenomena other mechanical methods must be employed by the operators beside that of manipulation by means of extensions or rods, emanating from the medium. Otherwise we should not have the phenomena which occur at a much greater distance from the observer or medium than was the case in Prof. Crawford's experiments. This comment applies to a large class of spontaneous phenomena.

Naturally the scientific investigator does not, as yet, concern himself with these spontaneous manifestations. For the present his work must be devoted to experiments that can be made under test conditions; but the number of spontaneous phenomena is so great that it precludes their being ignored, and doubtless, later, some explana-

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Accurate repetitions of experiments would not be expected from a novice in a chemical or physics laboratory, even though he be given exact formulæ and rules of method. In the Psychic laboratory we have neither exact formulæ nor rules for the guidance of the experimenter, and we are often assured by the operators that such knowledge only comes to them by experiment and much practice.

tion of the methods used in these cases will be found. In spontaneous phenomena one finds an unlimited variety of telekinesis. Objects are hidden or removed from their accustomed places; doors are opened and closed; lights are turned on or off, or slowly lowered and raised. Innumerable things occur to excite surprise and interest as though a merry child were amusing himself by showing his dexterity for our bewilderment. A few years ago some friends were with me doing automatic writing. For this purpose I have a huge book fitted with a lock. I left the key on a serving-table in the dining room, and placed the book on the dining-table. When we finished writing I looked for the key in order to lock the book, but could not find it. No one had left the room, but later we found the key in the adjoining room. When I brought it to lock the book we found it already locked. This is only one of hundreds of odd little incidents which still occur occasionally, wherever I may be. They have been manifested for a number of years, but were very much more frequent while Mr. Hannegan was a member of our household.

People often say, "Of what value are such manifestations?" It is true that they are not particularly spiritual or enlightening, yet to me it seems natural enough that some discarnate entities should, for a time, at least, retain a sense of humor. It seems rather comforting that they should still be so human. I once remarked that a certain absurd manifestation was a waste of force. The reply was written quickly: "It was worth the effort because it made you laugh. You would be of more help

to us if you laughed oftener." These little happenings serve to remind us that we are not always alone. Sir A. Conan Doyle warns us not to scorn such seemingly crude and objectless phenomena.[1] He says, very reasonably, that like the ring of a telephone bell which in itself manifests no intelligence, they serve to arrest attention; to make us aware of something that we might not otherwise notice. It is reasonable to suppose that with the difficulty in arousing our perceptive faculties, the operators cannot afford to despise any means of signalling us.

Unfortunately, many persons seem to be impressed only by this type of manifestation. But the fact that a man life Prof. Crawford thought it worth while to spend such effort in demonstrating the reality of two or three phases of physical phenomena should teach that nothing in regard to them is unimportant if it prove some truth. What Prof. Crawford learned about the production of a commonplace rap, and his demonstration with weights, seem to me to have advanced the knowledge of physical phenomena by half a century.

[1] *The Vital Message*, Sir A. Conan Doyle. Dutton, New York, 1916.

Chapter Two

MENTAL PHENOMENA

The Subconscious—Ouija and Planchette—Automatic Writing—Reproduction of Handwriting—Book Tests—Interference—Telepathy—Psychometry—Exteriorised Impressions—Veridical Hallucination—Dreams—Predictions—Time

"In any case we need to be on our guard against pressing the telepathic theory to absurd extremes, as some psychical researchers seem disposed to do."

SIR WILLIAM BARRETT.

THE various Subjective or Mental phenomena are undoubtedly of a higher order than the Physical or Objective type described in the first chapter, and they are proportionately difficult to study. Beside being complex in themselves they often are accompanied by physical manifestations which make them still more baffling to analysis. However I shall first discuss the simpler and purely mental phenomena and try to show why it is so difficult to be certain of their origin. Those who have time for extensive reading should study Gurney's *Phantasms of the Living*. Myers' *Human Personality* is very comprehensive and contains detailed accounts of incidents. Dr. Osty, the present Director of the *Institut Métapsychique*, has made a deep study of clairvoyance, and his

Connaissance Supranormale is a marvellous record.[1] But these books are not light reading, and as I am writing especially for those whose time for study is limited I shall try to give a little idea of what has been accomplished in the way of observing the mind while it is still in the body. Most of us have read something about the Conscious and Subconscious minds, and have perhaps found the subject rather obscure. I can think of no simpler way of introducing a matter which still offers great problems to the scientist, than by quoting the statement of a four-year-old child. Once when my son was reciting a verse, he stopped and put his hand to his head with a troubled expression. When asked if his head ached he replied that it did not, but that he "*couldn't make his little mind keep still while he asked his big mind to remember.*" Of course he had never heard such a subject discussed, and I was astonished at his assuming this perfectly simple explanation of a lack of memory. He seemed instinctively to know that some depth existed in his consciousness which could not be reached at will because of the distraction caused by that "little mind" which was quiet only during sleep.

It seems, however, that the "big" or unconscious mind (Myers uses the term "Subliminal Consciousness") is not merely a storehouse for memories. It also appears

[1] *Phantasms of the Living*, Gurney, Podmore & Myers. Truebner & Co., London, 1886.

The Human Personality and its Survival of Bodily Death, F. W. H. Myers, Longmans, Green & Co., New York, 1904.

La Connaissance Supranormale, Dr. Osty. Félix Alcan, Paris, 1923.

Same book, *Supernormal Faculties in Man*, Dr. Osty, trans. by Stanley De Brath. Dutton, New York, 1923.

to be a factory turning out new matter quite independently of the work going on in the conscious mind of which we are aware, as well as a "receiving station" for telepathic impressions. It assumes phases, and personalities, especially in trance or hypnotic state, which are wholly alien to the everyday personality with which we are familiar. Many persons, such as Myers, distinguish the conscious from the subconscious mind by an imaginary line above which the active or conscious mind functions, and below which lie the different strata of subliminal consciousness, functioning independently. The deeper we seek, the nearer do we come to the more spiritual and inspirational sources. Sometimes ideas and impulses from the upper strata of the subliminal which lie close to the dividing line, find their way above it and mingle with the active, conscious thoughts of the waking mind. This may cause heightened perception and power; and sometimes, confusion and nervous disturbance. Some authorities use the term "Superconscious" to designate that part of the consciousness which receives and directs the more spiritual and inspirational impulses, and by the "Subconscious" they understand that portion which is directed by instinct and which carries on the functions of the body, and acts as a storehouse for memories.[1]

If I have managed to convey even a slight idea of this

[1] It is to be hoped that in the near future, writers on this subject will agree upon an exact terminology, as it is, at the present moment, extremely confusing and vague. Each writer, dissatisfied with the old terminology, originates his own terms, as being more exact than those which were in use a few years ago, so that the literature of psychical research now contains four or five different words to designate the same thing—yet the word "control" continues to be applied in three quite different senses.

complex subject the reader will understand why it is so difficult to distinguish what comes from the depths (or heights) of our own consciousness however unaware of it we may be, from information furnished by some other intelligence, either incarnate or discarnate. If we have evidence, such as information received which we believe cannot have originated in our own subconsciousness, and which has not come to us through sensorial channels[1] (Supernormal knowledge), we still must ask whether it be received telepathically from some living person, or from some discarnate intelligence. The only way of determining this question is to examine the nature of the information or the impression received. If anyone thinks this a simple task he has little conception of the enormous and unselfish labor to which investigators have devoted themselves. I say "unselfish" because few whom I have known have pursued this work from a personal motive. Most of the eminent workers whom I have known have arrived at a personal conviction, but continue their research in the hope of finding proof to offer to others who doubt, yet long for, assurance of the survival of identity after death.

This proof of identity has, of course, been an important object of research, as well as the supreme difficulty. It was comparatively easy to secure a mass of evidence of communication with outside intelligences, incarnate or

[1] The classical definition of "normal" is "according to natural laws." This would of course render the term "Supernormal" meaningless. However usage has made the term "normal" accepted as meaning accustomed, or understood, and "supernormal" as signifying unaccustomed or unexplained. It is in this popular sense that I shall use the term in this survey.

discarnate. But to prove that the communicator was the personality claimed has seemed, in view of what is known of the powers of the still incarnate mind, very difficult indeed. That identity has been proven some investigators believe. Attention has been called to the fact that since the deaths of Richard Hodgson and F. W. H. Myers a special effort has been made by communicators to give proofs of identity, and that these efforts have been made along lines that both men advocated during life. Messages have been received by different mediums in different parts of the world, which had no separate meaning, but which when assembled, as a puzzle is fitted together, formed a significant whole. Dr. Hyslop's accounts of these puzzles which he calls "cryptograms" are very clear, and I believe he considered them proof of identity.

"Book tests" have been reported rather frequently during the last few years. They are instances where a communicator refers the sitter to a certain book, gives the page number, and indicates a line of the text which has a significance in connection with the message being given.[1] The name of the book is not always given. Sometimes it is indicated by the position on a certain shelf, possibly in a room many miles away from that in which the sitting is taking place. The Rev. C. Drayton Thomas has received some interesting "newspaper tests" of this character. His communicator even gave a line which

[1] *Some New Evidence for Human Survival,* C. Drayton Thomas. Dutton, New York, 1924.
Report of Book Tests, Dr. Walter F. Prince. *Journal of A. S. P. R.,* March, 1925.

would appear in the London *Times* of the following day, although at the time of the communication the type had not yet been set for that issue.

By the "simpler" mental phenomena I mean those which are purely mental or subjective, without the accompaniment of physical manifestations which render them more complex. None prove simple when attempt is made to analyze them. The mental phenomena which are most familiar are:—trance-speaking, Ouija board messages, and automatic writing. The Ouija is clumsy and unsatisfactory, but it seems to be an easy mode of communication through those whose mediumship is slight or undeveloped. The Ouija may be used by one person alone, or by two, who place their fingers lightly on the little indicator. It hardly deserves the scorn with which it has been treated, for crude as it is, the method has sometimes led to great development of mediumship, as in the cases of Margaret Cameron, Mrs. Curran (Patience Worth), and Joan, the automatist of *Our Unseen Guest.*[1] The indicator of the Ouija often moves so rapidly that it is difficult to keep an accurate record of the messages, hence it lacks the advantage of the planchette which has a pencil fitted to the indicator. Unfortunatel the planchette is usually very poorly made, and I have found few that worked smoothly.

In automatic writing the automatist holds a pencil in

[1] *The Seven Purposes*, Margaret Cameron. Harper Bros., New York, 1918.
Patience Worth, A Psychic Mystery, Casper S. Yost. Henry Holt & Co. New York, 1916.
Our Unseen Guest, Anon. Harper Bros., New York, 1920.

the ordinary way. If mediumship is slight he may be greatly assisted by the hand of another person, placed upon his wrist. Some automatists are unaware of what is being written, while others are conscious of the words before, or while they are written. Some hear the message clairaudiently—that is, it seems to them to be spoken aloud although it is heard by no one else. In some cases the writer is conscious of being able to control the pencil, although of course he tries to eliminate conscious, voluntary motion. But in many instances the hand, or even the entire arm, becomes rigid and must be lifted by another person to a convenient position so that the pencil will not run off of the page. It seems as though the methods of communicators must differ; as though one depends upon impressing a message upon the conscious or subconscious mind of the writer, leaving him to direct the pencil (inspiration rather than automatism), while others appear to assume control of the hand, or of the pencil itself. Only once have I seen a pencil write entirely without visible contact. This occurred near enough to the sitters for the operators to have made use of the "Psychic rods."

In one case of inverted writing described by Sir William Barrett the automatist saw an arm and hand superimposed upon her own. This was not reversed, or "mirror-writing," but was *inverted* and was done with great rapidity. It contained information that seemed to be quite beyond the explanation of telepathic communication.[1] An interesting report of automatic writing is

[1] *On the Threshold of the Unseen*, Barrett. Dutton, New York, 1917, page 191.

called "The Blanche Abercrombie Case."[1] After the death of Stainton Moses, a famous medium, a page of his automatic writing book was found marked "private matter" and gummed down. Mr. Myers obtained permission from the executors to examine the sealed page. He found it to be a communication signed by a woman whom he had known, but who was unknown to Mr. Moses, telling of the circumstances of her death. On submitting the writing to this woman's son and also to a handwriting expert, Mr. Myers found them both willing to testify to its being the identical handwriting of the person who had purported to communicate.

I have never seen entire messages in the identical handwriting of the communicator; but I have seen many exact reproductions of signatures, and of characteristic peculiarities such as unusually formed capitals, individual habits of abbreviation, mis-spelled words which the purported communicator habitually mis-spelled during life, and other personal mannerisms which were unknown to the automatist and which seemed unlikely to have been produced by thought-transference from the sitter. Indeed when one considers how difficult it is to get an automatist to reproduce even a crude symbol in response to conscious thought-transference it seems improbable that all of the marked characteristics I have mentioned should have been conveyed to the automatist, even by the subconscious mind of the sitter.

At one time, the reproduction of handwriting of a

[1] *The Human Personality and its Survival of Bodily Death*, F. W. H. Myers. Longmans, Green & Co., New York, 1904, page 231.

deceased person was thought to be proof of identity. But while it may be very evidential it cannot be considered proof. The graphologist, Rafaël Scherman, is clairvoyant. He gives evidential messages from specimens of handwriting submitted to him; but more than this, he actually reproduces the handwriting of living persons of whom the sitter may be thinking, or from whom some object has been handed to him. He also seems to "see with his fingers," for when a specimen of writing is placed in a heavy envelope he is able to describe the writer after passing his fingers over the envelope.

Margaret Cameron, in *The Seven Purposes*, and Prof. Crawford,[1] make interesting comments upon interference by unauthorized communicators during automatic writing. They suggest that while the accredited communicator is trying to impress a message upon the subconscious mind of the writer, leaving it automatically to direct the pencil, some other intelligence tries to control the hand and pencil. This would explain several things; for instance, why one statement is written while the automatist feels conscious that it ought to be something quite different; and why a message is clear and evidential in the beginning, but drifts into confusion and nonsense, or directly contradicts what has gone before. I have seen the pencil fly out of the writer's hand on such occasions, or have with difficulty prevented it from tearing the paper. It seems as though a dispute were taking place over the control of the pencil. It is well to discontinue the writing

[1] *Hints and Observations on the Phenomena of Spiritualism*, W. J. Crawford. Dutton, 1918.

at such times, although occasionally, after a short pause, it may be resumed without interference. Frequently, however, one is told to abandon the attempt to write as the intruder "cannot be kept out."

I do not agree with the opinion that this interference is always by malicious intent. It sometimes appears to be only a desperate effort to manifest, without the slightest realisation of the annoyance caused. In one instance we found that the interfering communicator was a personality who had not taken the time to explain himself to the group of operators, but who was trying to send what proved to be wise and beneficial advice to a former patient. We were told later by someone who had known this physician in life, that he had been very nervous and irritable, often offending patients by his abrupt manner. In considering an apparent control of the automatist's hand we should not forget that often it may be assumed by his own subconscious self. This does not mean that the message necessarily originates in his subconscious; it has already been explained that this part of his consciousness may act as a receiving station for telepathic impressions without his conscious mind being aware of them. But the control of hand and arm may be assumed by his submerged self.

In spite of the attention which has been given to the study of Telepathy its *modus operandi* remains a mystery. Many hypotheses have been offered but nothing really is known. The only fact which has been established is that the subconscious mind is very much more sensitive to such communication than is the conscious waking mind.

Automatic Drawing Received in January, 1909, in St. Louis.

ESSAI

DE

PSYCHOLOGIE GÉNÉRALE

Dr. Richet's Drawing for Book-Plate Made in January, 1909.

This is clearly demonstrated by the fact that while spontaneous telepathy is very common, conscious, experimental telepathy has, so far, been difficult, and the results have been extremely disappointing.

Different in nature yet equally mysterious in mechanism, are the manifestations which are termed "Psychometric." The word "Psychometry" has been much criticised but it still is used by many writers to designate that type of mediumship in which the clairvoyant faculty appears to be stimulated by some object held in the medium's hands. Certain observers believe that the information thus obtained is drawn from the thoughts of the sitter, or from his subconscious memories; but Dr. Pagenstecher of Mexico, in his report on the medium Maria Reyes de Z.[1] demonstrates the improbability of such an explanation; nor does the hypothesis seem to apply to all of the psychometric experiments recorded by Dr. Osty.[2] In his summary of the above-mentioned experiments with Maria Reyes de Z., Dr. Pagenstecher states his hypothesis of vibrations retained by the objects used in psychometry.[3] He says: "The logical conclusions to be drawn from these experiments are,(1)—that all our sensorial perceptions are based upon molecular

[1] *Ausersinnliche Wahrnehmung*, Gustave Pagenstecher. Carl Marhold, Halle, 1924.

Past Events Seership, Gustave Pagenstecher. *Proceedings of A. S. P. R.*, Vol. XVI, Part I.

[2] *La Connaissance Supranormale*, Dr. Osty. Félix Alcan, Paris, 1923.

Same book, trans. by Stanley De Brath, *Supernormal Faculties in Man*, Dr. Osty. Dutton, New York, 1923.

[3] *Past Events Seership*, Pagenstecher. *Proceedings of A. S. P. R.*, Vol. XVI, Part I, page 91.

movements or vibrations. (2)—Psychometry is based upon the transmission of molecular vibrations stored in the 'associated object' and transmitted to a supersensitive sensorium, *i.e.*—to an adequate Medium."

One of the experiments upon which Dr. Pagenstecher bases his conclusions was made with a piece of pottery which was placed for fifteen days in the case of a clock that struck the hour and half-hour. When the fragment was put in her hands the medium perceived rhythmic sounds like rain-drops, and a melodious noise. To control this result, she was given a piece of pottery which had not been enclosed in the clock. The result was negative. The pottery which had been in the clock was replaced in it for seven more days; when the medium again held it she heard distant music and rhythmic sounds. For a third experiment the object was put into the clock for twenty-one more days. The result was that the medium heard the ticking and the striking of a clock. Dr. Pagenstecher's experiments were conducted in the most scientific manner. His summary is very instructive, for the question of psychometry has been obscure, and a subject of much controversy.

Dr. Richet says that frequently we think we see with our physical sight that which really is a mental picture of an impression, telepathically received;—a sort of exteriorised symbol of the message or impression. A pretty incident of this sort occurred in 1909. In January of that year an automatic drawing was received through Mr. Hannegan. It is reproduced on page 34. No explanation was given. Later in the year we went to Europe

and among my letters of introduction was one to Prof. Richet. It happened to be the only one I presented. When he asked to see my record he noticed a tracing of this drawing with the date on which it had been made, and said abruptly:—"Child, why did you come to me? Why not to one of my colleagues to whom you have letters?" While I hesitated for a reply he went on to say that his consciousness must have touched mine although he had been unaware of my existence. He took from his desk a little drawing which he had made in January to be used as a book-plate in his library. He did not recall the exact date on which it had been made but said it must have been close to that on which our drawing was received. Prof. Richet made a copy of his drawing (See page 32). It will be seen that while the two drawings are not identical they are similar enough to make the incident a striking one.

This exteriorisation of impressions is not always visual but sometimes is auditory. Instead of a picture or symbol one may exteriorise the impression in sounds or voices. Exteriorisation of vision is often in the form of apparitions, scenes, symbols, handwriting, etc. Sometimes single letters are seen, usually very large. Such clairvoyance differs from that which sometimes enables the percipient to see something far away, as though he were in that distant spot himself (Ambulatory Clairvoyance). It is a form of perception which seems to make the picture or apparition *come to us*. This hypothesis of exteriorisation of impressions does not imply that the source of the impression may not be some outside intelligence; merely

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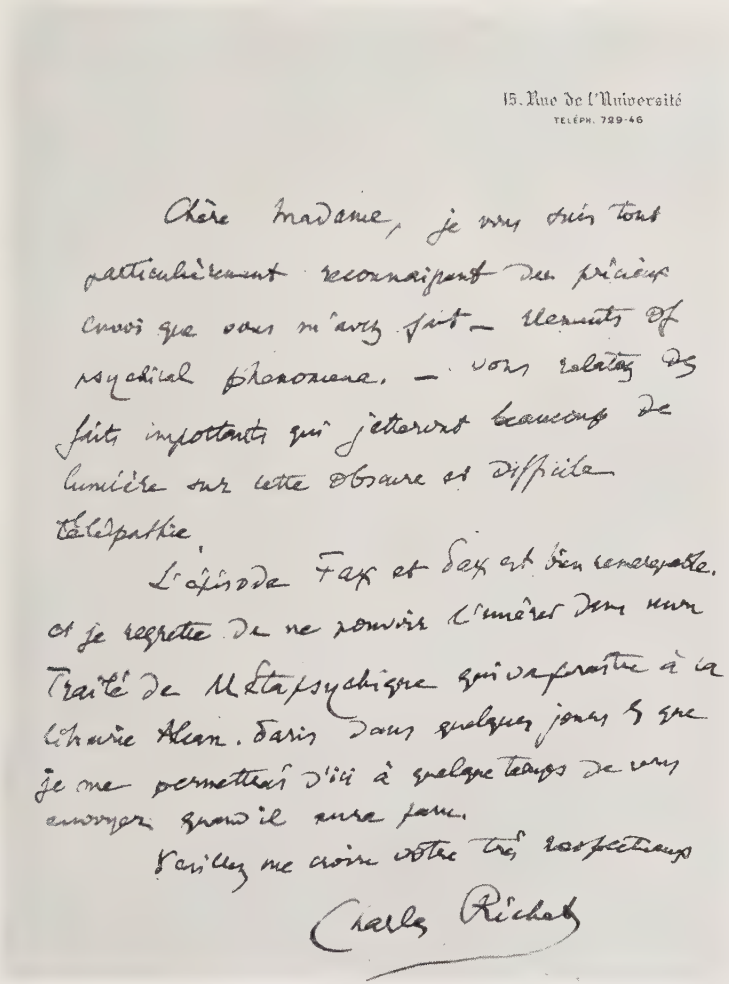
that our way of interpreting the impression is by translating it into symbols or sounds. It explains the impression of the automatist who hears a message spoken before, or during automatic writing.

Exteriorised impressions are properly spoken of as "Veridical (or true) Hallucinations." Frequently, when their validity is implied by the context, writers omit the qualification "veridical." This omission may be misleading to the layman who is apt to interpret "hallucination" in the sense in which it is used pathologically, meaning delusion. We need not assume that all apparitions are merely exteriorised impressions, but it is reasonable to suppose that many are such exteriorised mental pictures even though they be suggested to the percipient by some outside intelligence. But while veridical hallucinations are not materialisations which can be perceived by touch, they are genuine supernormal phenomena, and not due to imagination and self-deception. Prof. Flournoy once remarked to me that he found them more valuable for study than materialisations. Certainly they are equally interesting and significant. In fact these true hallucinations seem to belong to a higher order of manifestation in that they appear to be independent of matter, while what we know of materialisations indicates that they are dependent upon matter borrowed from the body of the medium and sitters.[1] In the case of Collective Halluci-

[1] To avoid confusion I have used the word "matter" in the sense understood by classical science. However, in view of the modern conception of matter, it would be extremely imprudent to assume that even the evanescent thought-form is strictly immaterial. In the same way, the line arbitrarily drawn between mental and physical phenomena can only be a relative one.



15, Rue de l'Université
TELÉPH. 729-46

Chère Madame, je vous suis tout particulièrement reconnaissant des précieux renseignements que vous m'avez fait — Elements of psychical phenomena. — vous relatez des faits importants qui jetteront beaucoup de lumière sur cette obscure et difficile télépathie.

L'épisode Fax et Dax est bien remarquable, et je regrette de ne pouvoir l'insérer dans mon Traité de Métapsychique qui va paraître à la Librairie Alcan. Paris dans quelques jours & que je me permettrai d'ici à quelque temps de vous envoyer quand il aura paru.

Veuillez me croire votre très respectueux

Charles Richet

DR. RICHET'S LETTER (1921) REFERRING TO INCIDENT OF AUTOMATIC DRAWING AND BOOK-PLATE.

nation,—that is, an impression received by two or more persons simultaneously, the symbol or picture often is seen somewhat differently by each person, although the vision may have the same general significance for all. This indicates that the vision is an exteriorised mental impression variously interpreted by the several consciousnesses of the percipients. In rare cases, however, one individual sees the same thing as the other (as nearly as we can judge from the descriptions). Psychological tests have demonstrated that no two persons see a thing in precisely the same way, and that untrained powers of observation are astonishingly inaccurate. So, in cases of collective hallucination we have these divergences of observation to consider. Where no divergences appear in the accounts of witnesses one is tempted to wonder whether, instead of collective hallucination, the manifestation may not be one of the partial, abortive materialisations which Dr. Geley found so instructive in studying the genesis and development of ectoplasmic structures. An example of this type will be found in the third of the "Three Blood Incidents" in Part II.

Very little light has been thrown upon clairvoyance in dreams. Telepathic impressions during sleep may account for some of the supernormally acquired knowledge; but it does not explain how our consciousness apparently visits distant scenes and brings back minute, exact details into waking consciousness. Some years ago our family physician[1] who had promised to join us in Arkansas where we had gone for a fishing trip, failed to arrive on

[1] Dr. Louis P. Butler—one of my witnesses who authorised the use of name.

the evening he was expected. That night I dreamed that I found myself in the city where we all lived. The dream was vivid, and on waking I recalled details which I related to the rest of the party. I told them the name of the street where I found myself in the dream, and described a house with a steep flight of steps which I thought I climbed. When I rang the bell Dr. Butler opened the door and said:—"Mrs. Lambert, you should not have come here; Mrs. B—— has just died." I particularly noticed that a two-horse brougham stood in front of the house, and wondered why I did not see the Doctor's electric runabout. Two people in evening dress hurried past me into the house while I stood speaking to the doctor. He told me they were relatives who had been called from the theatre.

On our return to St. Louis I told Dr. Butler of my dream. He was much interested and said that every detail was correct except that he had neither seen nor spoken to me. He was particularly struck by my having seen the brougham, and said that it happened to be the only time that winter that he had used one. His runabout was out of order. With the exception of Dr. Butler none of the persons concerned in the dream was known to me.

Practically nothing is understood about predictions. We only know that they come in various ways; through symbolic visions, announcements by apparitions, the voice of an entranced medium, scenes or script seen in the crystal, and through automatic writing and dreams. Premonitions often impress themselves on the consciousness during sleep, but some persons are conscious of premoni-

tory impressions while in a waking state. Of course it is understood that many predictions are received which are merely the result of some stray thought, or mixture of thoughts translated by the consciousness into a semblance of warning. In fact it seems to be a favorite prank of the subconscious as well as of interfering outside intelligences, to deliver some grave, but incorrect message about the future. However, in the course of more than twenty years I have seen a great many predictions fulfilled that were received through automatic writing, and in other ways. One friend has made a number of correct predictions through pictures seen in the crystal which usually have been fulfilled within ten days. There has been a noticeable regularity in the time. The crystal itself is not supposed to show these future events, but only to assist in inducing a condition of clairvoyance which releases some subliminal faculty able to project itself into the future, and to see distant scenes.[1] How this submerged faculty is able to obtain glimpses of the future we do not know;—which brings us to one of the most curious and interesting features of communication—the element of Time.

[1] Even as I write this, I wonder.—In the *Revue Métapsychique* of May-June, 1921, a photograph is reproduced of a collective vision seen by several persons, in a crystal. We know that thoughts may be photographed. But how should the thoughts of several persons be sufficiently similar to project the same picture? If it were only the projection of the thought of one person in the instance mentioned, why were all able to see the thought-form? It was the smiling face of a child. Commandant Darget contributes two photographs of thought-forms to Fernand Girod's book.* But these were made by one person alone, who concentrated his thoughts upon an object at which he gazed.

* *Pour Photographier les Rayons Humains*, Fernand Girod. Bibliothèque Générale d'Editions, Paris, 1912.

Experience leads me to think that only those who have recently been released from the body have any conception of time, as we understand it. Even those who have not been long out of the body seem to lose the time-sense very soon. Time, as we arbitrarily measure it, does not seem to exist on any plane other than our own, with the possible exception of the first state into which the newly-released consciousness enters. There is no subject upon which communicators are so vague, or about which they make so many mistakes. I once asked for the score of a billiard match then being played in another part of town. The figures given were incorrect at the moment they were received,[1] but proved to be the exact figures of the score when the match was finished two minutes later.

It has been said that few communicators are able to see into the future, so it should be explained that in the instance of the billiard score the experiment was carried out by a very advanced member of our group of operators. This communicator often took great pains to assist in any experiment suggested which might be of evidential value. He made many predictions that were fulfilled;—but again, in this connection, it was evident that he had great difficulty in distinguishing the future from the present. He sometimes insisted that an event had taken place, or was taking place at the moment of communication, *which really did take place a few minutes, or hours, later.*

[1] Mr. L. who assisted at this experiment, set his watch with mine before going to the match, and there was no difference between them when they were compared on his return home.

Many predictions that are classed as false would better be termed inaccurate, and it will be found that in many instances the inaccuracy lies entirely in the placing of the event in time. At first glance, the experiment of the billiard score would be called a failure, but on reflection it will be clear that it is the more interesting for the error. Persons who have experimented for years sometimes tell me of the recent fulfilment of a prediction made long ago as though the event were to take place immediately. I refer, of course, to events too unusual and detailed to be attributed to coincidence. I believe that many such predictions are overlooked and are not recorded because of the misunderstood element of time, or rather, the non-existence of time-measurement on other planes of consciousness.

Chapter Three

EVIDENCE

The Contributions of Science—Evidence and Proof—Parallelism and Brain Surgery—

> "That which counts, that which lasts, is the positive truth we bring out; the true affirmation itself displaces the false idea, and without the trouble of refuting anyone, proves to be the best refutation."
>
> HENRI BERGSON.

IN this chapter will be given a brief outline of the various ways in which science has helped to further the work of psychical research. This assistance often has come inadvertently through scientists who were opposed in theory to the idea of Vitalism, or mind's independence of matter. But in spite of scientific prejudice (which is by no means universal) some of the discoveries of these very scientists have strengthened belief in the action of mind apart from brain, and have demonstrated the existence of laws and forces of which we were unaware, and with which we are still unacquainted. It is with such laws and forces, natural, but still unfamiliar, that experimenters in psychical phenomena must deal. Why wonder that they have not yet been able to obtain exact repetitions of experiments in the psychic laboratory?

When, years ago, Sir William Crookes advanced his theory of "matter in a fourth state," as shown in experiments with the vacuum tube, he foreshadowed the dis-

coveries of recent years which have made the physical phenomena of mediumship seem no longer supernatural, but merely supernormal and rational, as far as the laws of natural science are known. But it is beginning to be realised that with all that has been learned, there remain natural forces and laws as yet unknown. I translate from Prof. Richet:—"*A priori* we must admit that this release of force is not incredible; what is known about natural forces is nothing compared with what is unknown. We may, even should, consider this question a very elementary one,—Either we do, or do not,—know all about the natural forces. The hypothesis that all natural forces are known to us is too absurd to be discussed. What would be impossible to believe is that there is no physical force which has escaped our feeble senses, and that there is no existing vibration with which we are unacquainted."

The physicist and the astronomer have a broader outlook and more congenial experimental conditions than students of some other branches of science. Already they have contributed much to the mass of evidence in favor of survival. Prominent among them are Camille Flammarion, Sir Oliver Lodge, and Prof. W. J. Crawford.[1]

[1] *Sir Wm. Crookes' Researches.* Two Worlds Pub. Co. Manchester, 1904, 2d edition.

Transcendental Physics, Prof. Zöllner, trans. by C. C. Massey. Banner of Light Pub. Co., Boston, 1901, 4th edition.

The Making of Man, Lodge. Hodder & Stoughton, London, 1924.

Man and the Universe, Lodge. Methuen & Co., London, 1908.

The Survival of Man, Lodge. Methuen & Co., London, 1909.

La Mort et Son Mystère, Flammarion, Three vols. Bibliothèque de Philosophie Spiritualiste, Paris, Vol. 1, *Avant la Mort*, 1920, Vol. 2, *Autour de la Mort*, 1921, Vol. 3, *Après la Mort*, 1922.

The light thrown in recent years on the structure of the atom; the modern comprehension of the varying densities of matter; advancing knowledge of radio-activity;—all these contributions of research in natural science have led to a more rational explanation of telekinetic phenomena.

Meanwhile, biology has shown processes in its laboratories which are strikingly analogous to those of the séance room. Dr. Geley has likened the exteriorisation of ectoplasm, and its organisation into forms, to the histolysis of the insect, and the development of the fœtus. Sir Oliver Lodge draws attention to the pseudopods of the amœba as being analogous to the ectoplasmic extensions of limbs. Prof. Hans Driesch says of biological processes:—"It is a step towards unification to know that the normal, vital fact, and the metapsychical fact, so far as physical exteriorisation goes, coincide in their execution, due to an all-acting causality which directs matter."

These men of broad vision refuse to see a purely mechanical process in normal and supernormal steps in evolution. They have had the courage to face the task of trying to synthesise and coördinate some of the mass of material which has been so patiently accumulated, and of trying to fit some of it into a great structure, even though the plan be still dimly seen. Geley calls the planner "The Directing Idea"; Driesch uses the term

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The Reality of Psychic Phenomena, Crawford. Dutton & Co. New York 1916.

Psychic Structures of the Goligher Circle, Crawford. Dutton & Co., New York, 1918.

"Entelechy," or "All-acting Causality"; and Sir Oliver calls it "God." The name is of little consequence. The important fact is that such men accept a higher intelligence directing the mechanical bio-chemical processes, instead of postulating a mechanical process which governs the higher faculties.

Biologists have been slow to abandon the materialistic viewpoint, although they have better opportunities for obtaining exact experimental proof of their facts than scientists in some other branches. But some very eminent men in this branch of science are beginning to find that the advance made in biology supports the idea of a directing intelligence throughout nature. This is called the hypothesis of Vitalism. The antagonism between biology and metapsychics grows rapidly less. Prof. Hans Driesch, mentioned above, is a very eminent scientist of the University of Leipsig. He wrote an article which first appeared in the Revue Métapsychique, in which he strongly supports Dr. Geley's views on Vitalism. In it he says: "Vitalism is the entrance to a path which leads to Metapsychics.[1] Vitalism can help to free metapsychical phenomena from their scientific isolation and reconcile us to them intellectually." [2] Professor Driesch was among the one-hundred prominent men who testified to physical phenomena obtained in 1922 by Schrenck-Notzing, with the medium Willi Schneider.

[1] The term "Metapsychics" was suggested by Prof. Richet in 1905 in his presidential address in London, to the S. P. R.

[2] *Revue Métapsychique*, Jan.–Feb., 1924. The German text appeared in *Psychische Studien*, Jan. 1925, and an English translation was published, *Metapsychical Phenomena from the Biological View-point*, in the *Journal of the A. S. P. R.*, May 1925.

Just as research in biology, chemistry, and physics has aided in the study of physical phenomena, the advance in psycho-therapeutics has been valuable in gaining an understanding of mental manifestations. Study of hypnotic trance has cleared the field of much misapprehension. Some of the cases which were supposed to be Obsession or Possession have been found to be due to dissociation of personality (Split Personality), instead of to an influence by an exterior intelligence. There remain, however, cases which seem inexplicable by the hypothesis of subconscious activity. (See Part II Chapter III.)[1]

It will be seen that science has offered what such men as Lodge, Driesch, Geley, Sir William Barrett and many others consider definite proof of a directing intelligence throughout nature.

"Proof" is a word that should be used with caution. Some claim that spirit intervention is proven when an automatist is able to receive messages on the Ouija while blindfolded, and when the letters on the board have been transposed without his knowledge. Certainly it is evidential, but it is not proof. Transposition of the

[1] A famous case of Possession is "The Lurancy Vannum Case." See *The Human Personality*, Myers, Vol. 1, page 360.

Dr. Morton Prince, who recorded the "Sally Beauchamp Case" claims it to be a case of dissociation. See *The Human Personality*, Vol. 1, pages 62–3, 341, 344, 352. Vol. 2, pages 140, 199.

For other cases of dissociation see:

Néuroses et Idées Fixes, Pierre Janet. Félix Alcan, Paris, 1898.

Phénomènes Psychiques, Maxwell. Félix Alcan, Paris, 1904.

Recherches sur la Mediumnité, Delanne. Lib. des Sciences Psychiques, Paris, 1902.

Reviews of Hypnotism and of Abnormal Psychology for the last 25 years.

A Dissociation of Personality, Dr. Morton Prince. Turner, Boston, 1906. (Sally Beauchamp), etc.

senses is supposed to be rare, but the fact that for many years it has been known to exist precludes the use of so strong a word as "proof," in reference to the blindfolded automatist of the Ouija. As long ago as 1887, Prof. Fontan of Toulon experimented with a French sailor who was able, in response to suggestion made during hypnotic trance, to "see with his fingers." Blindfolded, and in a dark room, this man sorted wools of different colors, and picked out photographs. It was thought, at first, that he could not do this unless he were allowed to touch the objects with his fingers; but when the wools were placed under glass it was found that by passing his fingers over the glass, he could indicate the positions of the wools of different colors. Dr. Pagenstecher's experiments with Maria R. de Z. show instances of transposition of the senses, and from time to time we hear of similar cases.[1]

Many persons begin to feel that the lines defining "scientific proof" have been too abitrarily drawn, especially by the adversaries of psychical research. If the term be used in the strict sense, meaning the demonstration of a fact by laboratory methods—exact repetition—objective results—why are not the many accepted teachings of astronomy and physics which are undemonstrable, questioned? Numerous conclusions reached in these branches of scientific research are based solely upon deductions drawn from observation of phenomena. This liberty of deduction is not permitted to the psychical

[1] *Cosmic Relations and Immortality*, Henry Holt. Houghton Mifflin Co., New York, 1919, pages 26–7.

researcher by his critics. The assumption in regard to his conclusions is, that a fact which has not been demonstrated in a manner that explains its mechanical process, does not exist; and that all hypotheses concerning it must be untrue. In psychical research the burden of proof rests entirely upon the man who advances an hypothesis. Those who deny it are not expected to prove its fallacy. It is curious that this inverted reasoning should be applied chiefly to psychical phenomena. Nevertheless, scientists begin to admit that a sufficient mass of cumulative evidence must be given some consideration, and that deductions based upon long series of observations have more weight than negation based merely upon prejudice.

The difficulties in accumulating evidence for psychical research are more discouraging than in other branches of study where laboratory methods of experimentation may be followed under more exact conditions, and with more certainty of result. But the evidence which has been collected has reached tremendous proportions. It has forced many changes upon classical psychology, and has obliged psychologists to choose between blind negation, and willingness to examine facts offered them for observation. Doubtless, the soul will never be analysed in a chemical laboratory. Physiologists will be unable to dissect it; and they, the most strongly materialistic among scientists will be slow to admit the existence of more than the evanescent personality.

Brain specialists, always loath to admit that knowledge may exist which is not registered on the brain and

which does not perish with it, are beginning to yield, inevitably, to the pressure of evidence. Experiments with very young children reveal knowledge beyond the capacity of brains so young; knowledge that cannot be explained by telepathic communication from living persons.[1] Scientific journals have reported cases of persons whose injuries have necessitated the removal of a large portion of the brain, and whose memory and power of thought were unimpaired by the loss of much cerebral matter, or by damage to centers which are supposed to be necessary to memory and consciousness.

Dr. Troude writes: "As M. Bergson foresaw in 1897, the hypothesis of the brain as conservative of memory images, must be renounced once and for all, and other ideas as to the nature of its rôle in the act of memory must be accepted. The brain, far from being indispensable to thought, seems necessary to it only as a prolongation in space; the motor accompaniment." [2] Cornillier says: "Nothing, absolutely nothing, gives us reason to suppose that the neurons are capable of these tremendous faculties (the faculties called 'supernormal'). The anatomo-physical facts very clearly confirm the primordial induction of metapsychical philosophy:—*The essentials of individual psychism are not governed by the functions of the nerve-centers.*" And Geley in *De L'Inconscient au Conscient* states that:—"It is needless to

[1] *Les Enfants et Apparitions des Défunts*, Bozzano. Revue Spirite, Paris, Oct.–Nov.–Dec., 1923.

Les Phénomènes de Hantise, Bozzano. Editions Jean Meyer, Paris.

Phénomènes Psychiques au Moment de la Mort, Bozzano. Editions Jean Meyer, Paris.

[2] *Cerveau et Pensée*, Troude. *Revue Scientifique*, Paris, 1920.

call attention to the fact that it is impossible to find cerebral localisations of the subconscious faculties.—The facts prove that the manifestations of individual activity greatly exceed the capacities and limits of the organism. "In reality, like the organism itself, the cerebral psychism originates in, ends in, and is governed by, a superior dynamo-psychism which is largely subconscious."

And in pointing out the inadequacy of classical psychology to account for the subconscious faculties Geley says:—"In a word, this formidable induction brings us face to face with a still more formidable question. We are forced to ask ourselves whether classical psycho-physiology is not simply a monument of errors? From this point it is our duty to consider all of its teachings, above all, to examine in the light of facts, its famous dogma; the famous dogma upon which it entirely rests,—that of psycho-physiological parallelism."

From these, and other sources, it may be seen that the hypothesis of Parallelism, or interdependence of brain and thought,—mind and matter, is being attacked from many positions.[1] To most thoughtful persons the material-

[1] *Cosmic Relations & Immortality*, Henry Holt. Houghton Mifflin Co., New York, 1919.

Brain and Personality, Wm. Hanna Thomson. Dodd Mead & Co., New York.

Matter and Memory, Bergson, trans. by Paul & Palmer. George Allen & Unwin, London, and Macmillan Co., New York, 1911–19.

Annales des Sciences Psychiques, Paris, 1917. See notes by Drs. Guépin, Robinson, Iturricha, Hallopeau.

Bulletin de la Société Chirurgique de Paris, Report by Dr. Vandenbosche.

Annales des Sciences Psychiques, Jan. 23, 1918, Report by Dr. Le Fort.

Bulletin de la Société Chirurgique de Paris, 1918, Report by Dr. Regard.

Revue Neurologique, Paris, 1917, page 174.

Archives Italiennes de Biologie, Vol. LXVI, page 47, Report by Roa.

istic hypothesis—that the higher faculties,—inspiration of genius, clairvoyance and other faculties of the subconscious, originate in and are governed by the brain, —seems illogical. That these higher faculties should direct and condition the physical, and that the brain should merely be the instrument, not the origin of thought, appears rational in view of such pathological facts as have just been referred to. A directing intelligence throughout nature, governing physical changes of evolution, impelling toward higher forms, is in no way contradictory to the findings of modern science. It rationalises the conception of the whole to the philosophy of the Epicureans:—"Out of nothing, nothing comes." That a blind bio-chemical process should be productive of the omniscient faculties of the subconscious, appears, in the light of modern scientific facts, unthinkable.

Annales Medico Psychologiques, Paris, 1917, pages 101–3. The same 1916, page 194. The same, 1918, pages 241–6.

Revue Métaphysique, Paris, Jan.–March, 1920, Article by M. Mourge.

Zeitschrift für Ärtsforth, 1915, Vol. XII.

Chapter Four

SURVIVAL.

Records—Complex Phenomena—Telepathy in Support of Survival—After Death Conditions—Summary—

> "Nay, in the infinite Universe man may now feel, for the first time, at home. The worst fear is over; the true security is won. The worst fear was the fear of spiritual extinction or spiritual solitude; the true security is in the telepathic law."
>
> F. W. H. Myers.

Care and method in keeping a record of psychical experiences is more important than is generally understood. Notes should be made promptly and signatures of witnesses should be obtained before there is danger of their impressions becoming doubtful and indistinct. People wonder at the frequent triviality of incidents recorded. It is thought that the recorder must indeed be credulous to consider an allusion to a brown tea-pot or an old rocking chair of enough interest to be preserved. Dr. Hyslop has pointed out that often, among these much ridiculed trifles, we are likely to stumble upon something of evidential value.[1] The tendency of laymen is to record only startling and dramatic incidents because the importance of faithfully recording uninteresting matter is not understood. We are in-

[1] See incident of "Uncle Michæl's whistle" in *Our Unseen Guest*, Anon. Harper Bros., New York, 1920, pages 38–43.

competent to judge of the value of what we record. It is for the experienced investigator to weigh and to reject what he considers irrelevant, according to his knowledge and experience in analysis.

The importance of accurate detail in keeping records cannot be over-emphasised. There is a class of phenomena that begin with some trivial manifestation of which the significance does not appear until later, and therefore is lost unless all trivial happenings be recorded. Sometimes long intervals separate incidents which really are connected, and which form a chain of events of which the climax may not develop until the incidents leading up to it have been forgotten. Such cases have involved prevision, occasionally two or more sources of information, and show a careful plan that, after a time, becomes quite clear. That such a plan should be carried out by discarnate intelligences seems less difficult to believe than that it should originate in, and be followed out by, the subconscious minds of two or more living persons unknown to each other, and sometimes a hemisphere apart.

Opportunities for studying these phenomena are rare. Only trained investigators realise the necessity of recording the trivial; hence the sequence of many an interesting mental phenomenon is broken, its beginning lost, and the significance of its climax becomes negligible. One reason why we seldom read of such cases is that the scientific investigator rarely offers to the public an incident which was not immediately recorded and witnessed. He rightly restricts himself to publishing only such phenomena as result under experimental conditions. In

an address to a London audience in 1905 Prof. Richet said of this:—"If sometimes one hesitates to speak of incidents one has witnessed, it is not only because a doubt exists; it also is because it does not suffice to have observed an isolated incident. Science is not a recital of one fact, or even of several facts. It is more complicated than a series of incidents piled one on another. It demands that these scattered facts be more or less co-ordinated; with proofs, demonstrations, and repetitions that clarify them. As we hope to see Psychical Science emerge from the experimental stage, we wait until experimentation shall have completed, and more or less elucidated, an isolated empirical incident. And often we are obliged to wait a long time. '*Experimentia fallax, judicium difficile*,' said Hippocrates. Also there are certain moral proofs which are convincing to us but which cannot be considered convincing to the public.

"We might relate many curious and instructive incidents that have nothing to support their scientific value beside our personal convictions. These cases are not entitled to be accepted by science, and I consider that, provisionally, it is better not to publish them. I do not say this through lack of courage, or through regard for public opinion, but out of respect for very legitimate scientific criticism." [1]

[1] It will be seen by Dr. Geley's letter (page 94) that this also was his opinion regarding the incident of materialisation of blood of which he told me. As a mere student to whom no one looks for a scientific opinion, I am more free to publish such incidents as will be found in Part II, leaving the reader to form his own conclusions.

This does not mean that such incidents are of no value, but only that as yet they are without value for scientific purposes except as cumulative evidence. Often they are not even noticed for the reason mentioned—failure to record the first trivial incident.

The complex phenomena of which I have spoken as apparently having the elements of both the subjective and objective (mental and physical) are very puzzling, and are not commonly observed. Nevertheless they undoubtedly occur. When an apparition is seen,—even when it conveys supernormally acquired knowledge—it may still be considered a purely subjective, or mental, phenomenon; — an exteriorised telepathic impression whether veridical or not, according to analysis. But when this manifestation is accompanied by some disturbance of matter; when some object actually is displaced; this presents a problem not easy to solve. When such a manifestation occurs in a half-waking state the displacement of an object may be attributed to somnambulism on the part of the percipient. But if he is fully awake, or if others see the displacement of the object without visible contact, even though they do not see the apparition, then somnambulism or trance-automatism is out of the question. These manifestations are too involved for the present discussion, nor would I presume to offer a personal opinion about them. That they have occurred, I know, whatever may be the explanation.

F. W. H. Myers has stated that the strongest argument in support of survival is the fact of Telepathy. Dr. Hyslop also felt that some telepathic messages were

indicative of survival. During the last year of Dr. Hodgson's life I made some experiments in telepathy for him.[1] He was especially interested in telepathy at a long distance, and Mr. W., a friend of mine, was successful in sending me such messages. I did not send as well as I received, and only got a few clear messages through to him. We received by automatic writing. During the rater experiments at very long distances we had no legular hour for the attempt. Sometimes when I took up the pencil the words were written, "not yet," or "later." This is mentioned because it may imply "delayed telepathy," of which much has been written. One of Mr. W.'s messages came to me in St. Louis, from South America. It gave the correct name of the port from which it was sent, and the date of arrival in Buenos Ayres of a sailing vessel which had been more than two months at sea. These statements were verified by the steamship company. The message came in this form: "W. says to tell you—etc.," and was signed with the name of W.'s father whom I never met, and who died before I met the son. Dr. Hodgson commented on the fact that most of the messages I received from W. were worded as though they had been brought by a third person. When I mentioned this to Dr. Hyslop he replied that to him it was not at all inconceivable that some telepathic impressions should be conveyed, or at least, assisted, by discarnate intelligences. I afterwards found that W. was in the habit of speaking the messages

[1] Richard Hodgson, head of the *American branch of the S. P. R.* which existed until the formation of the *American S. P. R.*

aloud, and was firmly convinced that his father acted as a messenger between us.

A relative on whom I relied in emergencies had a way of walking in before I had sent for him saying, "Well Nell, what is it? I had a hunch." He used to say that he often received a summons in the form of a voice which said, "Nellie wants you." The odd part of this was that he himself never called me by that name, but thought of me and addressed me, as "Nell." This same boy was out hunting with a friend. They separated for a time, and he told me that while he stood alone in a field he heard a voice say, "Sit down. Quick!" He dropped to the ground, feeling rather foolish, and a shot passed over his head which would have hit him had he been standing. This incident is not mentioned as necessarily being indicative of spirit intervention. We are told that our own subconscious selves sometimes are aware of danger and are able to warn us. It seems to be something like the consciousness that warns animals of hostile conditions. But if the embodied consciousness has such powers, of what may it not be capable when freed from mechanical limitations?

Except in a general way, and in their special bearing upon difficulties in communication, I have not felt curious about after-death conditions, particularly as most statements concerning them are unverifiable.[1] However, most persons seem eager to question communicators on

[1] *Difficulties of Psychic Communication*, Horace Leaf, *Occult Review*, London, June, 1925, is a very concise and rational review of the difficulties of communication.

this subject, and there appears to be no unwillingness to reply to such inquiry,—merely great difficulty of expression in terms comprehensible to our plane of intelligence. Many books have been written containing records of communications describing conditions of life after death.[1] These vary widely in detail but there is a certain unanimity in the statements. Such descriptions will not appeal to everyone, but even on this plane many conditions must be accepted which are not at all to our taste. It is significant that many such descriptions come through automatists who resent them and who prefer to think of an orthodox "heaven" far from any knowledge of earthly affairs; thus it is not apparent that subconsciousness has colored the statements. As for a knowledge of conditions here being distressing to our discarnate friends, as so often is claimed, it is to be hoped that they are beginning to understand the realities of life a little better so that the transient nature of some of our difficulties is more obvious to them; that they see "With larger, other eyes than ours, to make allowance for us all." So many persons have told me that they preferred not to think of their dead as being near them or as having any knowledge of what takes place here, because such knowledge must make them unhappy. It does not seem to occur to them that if this nearness is a possibility, their wishing it or not cannot entirely alter the fact although

[1] *After Death*, Wm. T. Stead. George H. Doran, New York, 1914.
Après la Mort, Flammarion. Bibliothèque de Philosophie Spiritualiste, Paris, (Third vol. of *La Mort et son Mystère*).
Spirit World and Spirit Life, Fred Rafferty. Rowny Press, Los Angeles, 1922.

it may make it more difficult for the discarnate friends to approach.

In the communications which I have recorded for many years, almost every communicator has spoken regretfully of the tendency on the part of his friends to think of him as changed, and remote. Communicators say that some among them are unwilling, others unable, to emerge from the condition into which they first enter, until they have reached someone here if only in close communion of thought. They tell us that those who have established communication with us have thereby enlarged their sphere of usefulness and have added to their powers for advancement. Instead of communication tending to keep them "earth-bound," as so often is claimed, some communicators who have been in touch with us for a time say that it has helped to fit them for something higher, and that we may only seldom hear from them again although they may often be near us. In the records just mentioned, the most powerful communicator was not heard from for several months. It was explained that he must devote himself to different work for a time as he had been permitted for so long to spend effort in demonstrations for convincing evidence. (See Ring Incident—Part II)

Communicators speak of their occupations which seem to be as varied as those upon this plane. Apparently they may follow natural taste and inclination. The scientist speaks of research; the physician of healing; the musician of harmony. Certainly their statements about their activities will not encourage those whose idea of eternal

bliss is inaction and contemplation, without any kind of effort. Service seems to be the universal creed,—the ladder by which all are climbing to higher powers, for higher service. In different accounts of life after death one finds certain divergences of opinion, as on this plane. On the subject of altruistic aims and progress toward higher development the statements are similar although there seems to be great difficulty in expressing ideas in our language, and in our limited mode of thought.

Certain communicators appear to realise conditions on this plane, and to understand them as well, or better than before. Others seem to have difficulty in "getting near," and in seeing physical objects clearly. Indeed I often wonder whether any of them really see the physical object itself. In some communications there is strong indication that the communicator sees only the aura, or etheric counterpart of the physical object which he claims to see. *I have only noted this peculiarity in messages purporting to come from discarnate entities. My experience with clairvoyants has shown no evidence of this inability, on the part of living persons, to distinguish between the physical and its aura.*

The strongest argument in favor of survival and the reality of communication is the fact that many scientists are abandoning the hypothesis that consciousness cannot exist after the brain has been injured, or has ceased to function. If one be willing to grant the existence of consciousness independent of the brain while still in the body, why should it be difficult or illogical to assume that intelligence may survive bodily death, and that it may

continue to possess psychic power which is at least equal to that possessed when still in the body? In other words, why should it not retain the power to communicate telepathically? I quote from *The Human Personality* by F. W. H. Myers: "This is the answer to the ancient fear; the fear lest man's fellowships be the outward and his solitude the inward thing; the fear lest all close linking with our fellows be the mere product of the struggle for existence,—of the tribal need of strength and cohesion;—the fear that if love and virtue thus arose, love and virtue may likewise perish. It is an answer to the dread that separate centres of conscious life must always be strangers, and often foes; their leagues and fellowships interested and illusory; their love the truce of a moment amid infinite inevitable war. Such fears, I say, vanish when we learn that it is the soul in man which links him to other souls; the body which dissevers even while it seems to unite; so that 'no man liveth to himself nor dieth to himself,' but in a sense which goes deeper than metaphor, 'We are every one members of one another.' Like atoms, like suns, like galaxies, our spirits are systems of forces which vibrate continually to each other's attractive power.

"All this as yet is dimly adumbrated; it is a first hint of a scheme of thought which it may well take centuries to develop. But can we suppose that, when once this conception of the bond between all souls has taken root, men will turn back from it to the old exclusiveness, the old controversy? Will they not see that this world-widening knowledge is both old and new, that *Die*

Geisterwelt ist nicht verschlossen? That always have such revelations been given, but develop now into a mightier meaning,—with the growth of wisdom in those who send them, and in us who receive?"

PART TWO

PERSONAL EXPERIENCES

Chapter One

PERSONAL INCIDENTS

Incident of Locket—Remarks on Mr. Hannegan's Mediumship—Record—Attitude of Press—Hyslop's Comments and Letters—Incidents of:—White Roses—Lost Coins—Desk—Diagnosis—Materialisations of Blood—Emerald Ring—

Incident of Locket

"How pure at heart and sound in head,
With what divine affections bold
Should be the man whose thought would hold
An hour's communion with the dead."

Tennyson.

IT is often asked how I first became interested in Psychical investigations. The question is easily answered. The phenomena were forced upon my attention by spontaneous manifestations which began several months after my brother's death in 1893. So great was my dread of self-deception that until the final events of the incident which I am about to relate, I refused to accept these manifestations as being due to anything more than subconscious activity on my part. Thus it will be seen that I remained sceptical of the spiritistic hypothesis for nearly eight years, in spite of my brother's continued efforts to convince me of his presence.

In the winter of 1896 Mr. Lambert, to whom I was engaged, spent a few weeks in Paris. He met there a friend who had just come from Lucerne where she had

attended a spiritistic séance. This lady told Mr. Lambert that she had received a message in automatic writing for him, and asked him who his friend "the Baron" was. The message was partly undecipherable; it began:—"Tell Jordan [Mr. L.] not to—" became illegible and was signed "Baron." The recipient of the message knew nothing of me or my brother Baron, but as Mr. Lambert could think of no one with the title of baron he immediately thought of my brother, and wrote me of the incident.

Mr. Lambert and I were married the following May, 1897, and the incident was forgotten until we were reminded of it in the summer of 1900. We had stopped at a little hotel in Lucerne on our way to Seelisberg. Our room was long and narrow; the two beds were at one end of the room so that we faced the other end of the long apartment. During the night I was wakened from a sound sleep by a kiss on my forehead, and I heard my brother's voice say:—"Nell, I am trying to tell you where my locket is. It is not lost. Just put away."

By the faint light which came through the window from the street I saw that Mr. Lambert was asleep. I woke him and told him of my strange "dream." I said it could only have been a dream because the locket was safe with my jewels which I had given him to put in the Safe Deposit before leaving St. Louis. He replied: "It was not a dream for I can see Baron." He pointed to the other end of the room and I saw a radiant, smiling vision of my brother; only the head and shoulders. It was very luminous and lighted that entire end of the room. Up to this time I had been unable to visualise him except as I

Portrait of Mr. Hannegan at Twenty-Six Years of Age.

had last seen him, greatly changed in death; this had distressed me very much so it is noteworthy that I should have seen a beautiful and life-like vision. It lasted for several moments and faded very gradually while we watched it.

We returned to St. Louis in the fall, to illness and various absorbing matters, during which time we rarely thought of the incident. I had no occasion to wear jewels and it was nearly a year before I went to the Safe Deposit for them. The box was empty! During another year detectives searched for the jewels. It seemed a complete mystery. One day Mr. Lambert told me that he was giving up a little private office and disposing of the furniture. He had two safes there and I asked him to send me one of them for the high silver. When it came to the house I requested him to remove some of the partitions; in doing so he found a secret drawer of which he had forgotten the existence. In it was the case with my jewels. He then recalled that when I had given them to him to take to the Safe Deposit he had stopped at the office, had been detained there, and had put them in the safe temporarily, intending to take them to the bank later in the day. In the meantime so many business matters came up which had to be arranged before leaving that night that he completely forgot them.

Of course I realise that this knowledge remained in Mr. Lambert's subconscious memory. Still, the threads of this incident seem to have run through a number of years. First, in 1896, the message from Lucerne signed "Baron," through a person who had not known me or my brother.

Then our collective vision in 1900, in the same town where the first message was received. Finally, the recovery of the jewels in 1901. Was the right safe selected by subconsciousness or by chance? I am quite ready to grant the possibility of either. But several coincidences linked together have very much the appearance of design. For all this to have been subconscious activity on the part of Mr. Lambert would mean that he must first have produced so strong an impression upon me as to waken me from sound sleep, make me hear my brother's voice and the words about the locket (*which I thought was in the Safe Deposit and which Mr. Lambert did not know was with my jewels*); then, to have selected, automatically, the right safe to send home. Note that nothing whatever was said of my jewels during the vision; only about an article intimately connected with my brother. It is very characteristic that a communicator should emphasise some detail about an article intimately connected with his own earth-life, and ignore quite important things which had no personal association with himself. This is constantly observed.

That all this is not beyond the powers claimed for the faculty of "Cryptesthesia," I admit. The powers of the subconscious faculties are unknown, and according to Dr. Osty, Dr. Richet and other investigators, they are unlimited to the point of omniscience. Personally I am beginning to have grave doubts as to the analysis of Cryptesthesia as it is accepted by these authorities. But the most materialistic of sceptics must find this incident impressive, and the probability of its being evidential of

my brother's identity was enough to make me study more seriously. It really was not until the fall of 1901, when my jewels were missed, that I began to think that the vision of my brother had been veridical and was a link in a chain of evidence.

. . . . . .

Until our meeting with Mr. Hannegan, the medium mentioned in my record, I had attempted no experimentation except occasional automatic writing; but I had by that time read a number of books on psychical research, including the reports of the S. P. R. which I joined in 1905.

Will Hannegan was a boy of twenty-three at the time of the incidents which follow and which are abstracted from my record. He was a trained nurse, who felt the need of a change of work after having been for a long time on a very trying case. His sister was a stenographer in Mr. Lambert's private office and laboratory, and through her the brother obtained a position in the laboratory.

A few months later Mr. Lambert telephoned me from the office to say that he had found Mr. Hannegan much frightened because a large, heavy laboratory table on which he had rested his hand, had been levitated. This was in April, 1908. Mr. Lambert brought the brother and sister home with him that evening, and we found that Mr. Hannegan had a gift for automatic writing, of which he himself was unaware. His only experience with it had been a month before, when, on March 4, he had spent the evening with some friends who suggested trying table-tilting. Mr. Hannegan was disgusted and went and sat apart from them, but the table moved toward him. His

friends persuaded him to join them around the table, which immediately was turned up-side-down in his lap. They insisted on his trying to write. When he took the pencil it wrote in a large, bold hand, the name "Joe Wentworth." The writing went on to explain that this was the name of Mr. Hannegan's guide. A number of mental questions asked by the sitters were answered. Mr. Hannegan had not been interested, but told me this in answer to my question as to what experiences he had had. This incident, and the levitation of the laboratory table a month later, were the only manifestations he had noticed. He was quite willing to try to write for Mr. Lambert; thus a series of sittings began which lasted for many months.

Although I myself have very little psychic power, I seem to possess some quality that assists its development in others. From the time that Mr. Hannegan began to write and to sit for other phenomena we noticed that he seemed able to produce better manifestations when I was with him, and when I held his hand, than were obtained with the assistance of any other of our group.[1] He always seemed reluctant to attempt any experiment unless I was present. With a few exceptions, he was awake and fully conscious during demonstrations, although sometimes he became rigid. At first, when he seemed inclined to become entranced, I would not allow it because I was too unfamiliar with such conditions to feel sure that it would be safe for

[1] A friend once said I was a "catalytic agent." I asked my son to explain what this meant and he replied quaintly that I was O. Henry's "Fourth Ingredient," the onion in the stew. That while a stew could not be made of an onion alone, it greatly enhanced a stew made of something else.

him. During the second year of our experiments I was told by Joe Wentworth that it would do no harm and that I need not interfere. Occasional trances occurred after that;—only twice during regular sittings, but sometimes in connection with unsought, spontaneous phenomena. During the two trances which took place at sittings there was a manifestation of an independent voice.

No doubt, had Mr. Hannegan been in the hands of a more experienced person than I, his mediumship would have been handled in a way that would have developed it upon certain specific lines. We found the spontaneous phenomena more interesting than the usual manifestations that are sought in the séance room and which are apt to be stereotyped. Even now, after much study, I believe that a higher order of phenomena is obtained by allowing manifestations to develop without too much interference and suggestion on the part of the sitters.

Mr. Hannegan's mediumship developed with great rapidity. Even at the first three sittings a great variety of phenomena took place. (See incident of White Roses.) After the first evening I began to keep a record; stenographic notes were taken by Miss Hannegan and typed on the following day when they were submitted to witnesses for confirmation.

Those who have read Dr. Hyslop's comments on my record in the *Proceedings* of the A.S.P.R. of 1908 may recall that when the volume went to press he was still strongly inclined to the hypothesis of collective hallucination as an explanation of apparent physical phenomena. This was partly because of the emphasis laid by our

communicators upon certain incidents which appeared to be objective, but which they were careful to explain were purely veridical hallucination. At the same time there were other incidents such as the blood incidents, of which the objectivity was insisted upon. From a letter of Dr. Hyslop's which I quote, written to me about a month after the 1908 *Proceedings* went to press, it will be seen that already he was beginning to feel he might be forced to accept the reality of physical phenomena:—

"I have just received word from Carrington in Italy, that he got genuine physical phenomena through Eusapia Palladino. And Prof. James (Wm.) has just reported to me of some that he witnessed in Bar Harbor. *So it is more than probable that my straining of the mental theory will have to be abandoned in the future.*" In the fall of 1908 when the incident of the emerald ring was concluded, Dr. Hyslop was deeply impressed and I believe this influenced him very much in his reconsideration of the hypothesis of collective hallucination as an explanation of *all* purported physical phenomena. He felt that the time was not ripe for the publication of the ring incident, but events in psychical research have moved so rapidly since then that possibly he would not think it premature at the present moment. Dr. Hyslop's open mind made him prepared to abandon, at any time, the most cherished opinion, if he felt that there was adequate reason for a change of viewpoint.

The publication in the *Proceedings* of the A.S.P.R. of our first series of sittings, resulted in very unpleasant notoriety. It was unusual at that time for experimenters

in private circles to allow the use of their names in such reports. Dr. Hyslop warned us that it might lead to some annoyance, but we felt, as he did, that if the names were withheld the material would lose much of its value. Neither Dr. Hyslop nor we had any idea that the publication of the report would excite interest outside of the limited circle of the readers of the *Proceedings*. Dr. Hyslop himself gave nothing to the press which came from private sources; but a news correspondent happened to look at a copy of the *Proceedings* in the New York Public Library. He wired the St. Louis papers and this precipitated a campaign of publicity that amounted to persecution. In fairness I should say that I do not think there was any malicious intent on the part of the press, nor were all of the accounts wholly inaccurate. The newspapers made the usual mistake of sending out for interviews young reporters who knew absolutely nothing of the subject (few persons in St. Louis did, at that time), and whose duty was to get a story, whether or not it had anything to do with facts. The following letters from Dr. Hyslop will give an idea that the experience was anything but agreeable—

519 West 149th St., New York, Oct. 23, 1908.

My Dear Mr. and Mrs. Lambert:

I hurried off my first letter without saying all that I wished to say. The newspapers have learned that they can get nothing from me before publishing what we have to say, and that I do nothing but refer them to the publications, when they come to me, hence they let me alone. I always refuse to talk. Some men in the newspaper business have become

members, and hence in that way they find out at once what is doing. I never give them private information. In this way the *Herald* must have gotten the information it published, if information it was. I have not yet seen it.

I think by the time this letter reaches you, you will find things have quieted down to the calm stage on the part of both public and newspapers. But I think still more confidently that the best defense would be to let the publication of the other report go on. It will probably not be noticed at all. Whether noticed or not, however, your best defense is to face the enemy and they will run. There are truths here and they are too important for the world to ignore them. I do not think anything is gained by running from them. All great truths have to face ridicule at first, and then,—blessed be those who did not care for ridicule. You come at a time when the public is crying for the light, and I think you might be proud of adding to the facts which the whole future of humanity will cherish and respect. The newspaper excitement will be a nine days' wonder and then subside, and in two years most of the very men on the papers now exploiting it, will have forgotten that they were interested in it. The few quiet people who read, will have an abiding sense of gratitude that the facts have been made known.

I trust therefore that you will simply let the article go on. It is so necessary to complete the next number of the *Proceedings* already in press. Besides it completes a valuable set of experiments which should be published now, and not separated so far as years will make it, from the earlier record. My intention was to send Mrs. Lambert proofs as soon as set up. Please take the matter under consideration at once, and I hope you will find that the first thought of prohibition is not the best one.

Very sincerely,
James H. Hyslop.

The second series was not withdrawn according to Mr. Lambert's first impulse. Its publication produced another

storm of sensationalism and ridicule in regard to which Dr. Hyslop wrote—

519 West 149th St., New York, Oct. 29, 1908.

My dear Mrs. Lambert:

Yours came this morning and I am indeed very glad to have it with its much clearer understanding of the situation with you. I could not have imagined such audacious conduct as you describe. I had to exclaim that newspapers are the modern curse. It will reach a point where the police will have to interfere with all such things. I had supposed the annoyance went no further than newspaper talk, but such a thing as you describe is beyond conceiving in a civilised world. I think you perfectly correct in saying that St. Louis is provincial and I do not wonder that you wish yourself out of it.

I am also especially pleased to learn of the mental attitude of both of you in the situation. For I always had extreme admiration for the courage you both showed in allowing the use of your names. I should have counselled more emphatically for silence in that respect if I had dreamed of any such annoyance as that to which you have been subjected.

I am glad you feel indifferent to the whole affair and extremely sorry that it has in any respect affected relations that you wish to conserve. I hope that the public will quiet down and that the more intelligent part of it will see to your defense. I wish I could lecture in St. Louis. I would give two lectures if anyone could arrange for it and I would take occasion to discuss the problem of psychic research in a manner that would not interest the yellow journals. I shall be glad to see Mr. Lambert.

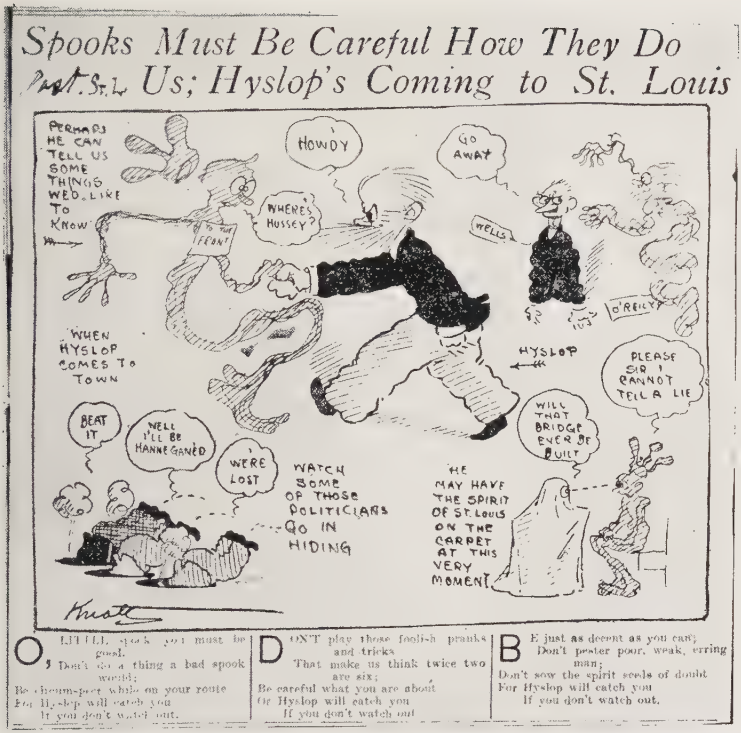
Very sincerely,
James H. Hyslop.

The annoyance expressed by Dr. Hyslop was in no way due to the garbled interviews and various caricatures of

himself; these only amused him. Just what I wrote that so aroused his indignation I do not now recall, but I truly regret having expressed myself as I did about my "Home Town." My father loved it; the whole town loved and honored him; and I have very dear friends in St. Louis. However, we had been sorely tried. We were obliged to send Mr. Hannegan and my son out of town because they were so annoyed on the streets. Reporters went to the suburb where we had sent them to my father's home, and tried to bribe the negroes who worked for him and the neighbors, to tell them where the boys were. As there is no loyalty greater than that of the negro to white friends whom he loves, their efforts were fruitless. I found that the dear old man who lived with my father long before I was born had refused a hundred and fifty dollars, although he knew quite well that the boys were at the house, and they even visited at his cabin.

For days, when Mr. Lambert went down town he was obliged to hear newsboys with extras shouting my name and to face the jeers and almost tearful reproaches of our friends, who, with our families, felt that we had utterly disgraced them. For ten days I was a prisoner in the house because there were aways two or three camera men on guard. Two of them who managed to get into the house on some pretext were only prevented from taking my picture off of the wall by the watchfulness of the servants.

If we ventured to the theater, an usher was sure to report it behind the scenes, whereupon a comedian would appear and announce that he "had the Hannegans." On


Spooks Must Be Careful How They Do Us; Hyslop's Coming to St. Louis
Post-St. L.
PERHAPS HE CAN TELL US SOME THINGS WE'D LIKE TO KNOW
HOWDY
GO AWAY
WHERE'S HUSSEY?
WELLS
O'REILLY
WHEN HYSLOP COMES TO TOWN
HYSLOP
PLEASE SIR I CANNOT TELL A LIE
WILL THAT BRIDGE EVER BE BUILT
BEAT IT
WELL I'LL BE HANNEGANED
WE'RE LOST
WATCH SOME OF THOSE POLITICIANS GO IN HIDING
HE MAY HAVE THE SPIRIT OF ST. LOUIS ON THE CARPET AT THIS VERY MOMENT
O, I'll tell you spooks you must be good
Don't do a thing a bad spook would;
Be circum-spect while on your route
For Hyslop will catch you
If you don't watch out.
DON'T play those fool-ish pranks and tricks
That make us think twice two are six;
Be careful what you are about
Or Hyslop will catch you
If you don't watch out
BE just as decent as you can;
Don't pester poor, weak, erring man;
Don't sow the spirit seeds of doubt
For Hyslop will catch you
If you don't watch out.

CARICATURE OF HYSLOP

FROM *St. Louis Post-Dispatch*, JANUARY 20, 1909.

recovering from the attack he inevitably sang the parody of the campaign song reproduced on the page 78, while the gallery joined in the chorus. In New York the pursuit was kept up and the song greeted us in the vaudeville theaters. Only in France did we find peace and regain respectability. All this seems quite inconceivable now, in 1927. That my old home has grown, since 1908, and has begun to see the light, is demonstrated by the fact that a man like Dr. Sullivan was taken to its heart. It is to be hoped that the city of my birth will accept my very sincere apology, and my congratulations on its awakening.

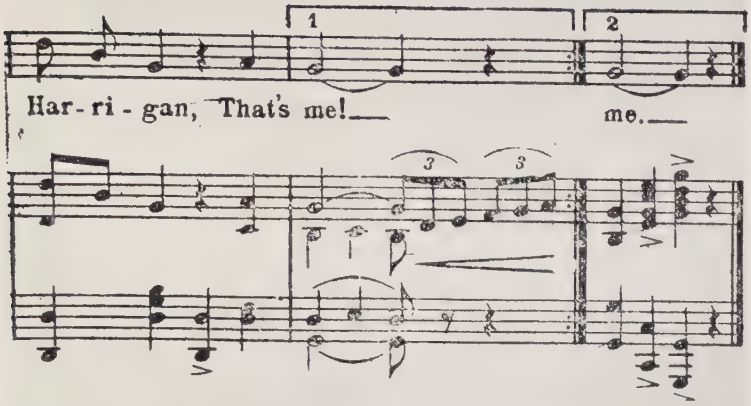
During this time of upheaval Mr. Hannegan went his way unruffled, attending serenely to his duties; he was only disturbed on account of the annoyance to Mr. Lambert to whom he was devoted. He received from various theatrical managers a number of offers which amused him very much. We were told of two of them by automatic writing several days before the letters, bringing quite fabulous offers, arrived. In his comments Dr. Hyslop describes Mr. Hannegan as mentally and physically lethargic. This was a mistake, probably due to the fact that he was very modest and diffident with strangers. He was, on the contrary, very active; enjoyed being out of doors with our son and joining in his sports; he had a keen sense of humor and a ready wit that made us laugh, even in the most trying circumstances. His only comment on the unpleasant notoriety was that "we all might live through it but would never look like anything again." He seemed perfectly indifferent to public opinion, although

I think the entirely illogical suspicions (that it is easy to replace what one has taken) voiced by so many people about my emerald ring, must have been hard to bear. In his report of the Ring Incident Mr. Lambert tried to make the injustice of these suspicions quite clear; but it is extraordinary how an idea which once becomes lodged in the public mind will persist in spite of fact and reason.

. . . . . .

Varied and significant experiences of many years have led me to the conclusion that manifestations such as those which follow, are governed, not only by natural physical laws as yet unknown to us, but also by definite spiritual laws. I firmly believe that too great a knowledge of the supernormal is very dangerous if it be not accompanied by a corresponding spiritual development. I believe that an altruistic motive, the desire to be helpful to the discarnate as well as to those on our own plane, and a desire to add to the sum of knowledge which may be useful, are the only safeguards in prolonged and extensive contact with these forces of which we know so little. It is natural, and permissible, to approach these mysteries because of grief and personal loss for which consolation is sought; but it is unpardonable if the contact which has been established be abused by constant demands made upon the ones with whom that contact has been established. I believe that it is not only unpardonable, but actually dangerous, to attempt to use that contact for selfish and material ends. Curiosity or self interest inevitably reacts upon the seeker in some destructive manner. To seek communication while the mind is full of selfish or bitter

H-A DOUBLE N-E-G-A-N!



WHO is the man
That makes the pretty roses be?
Hannegan! That's me.
Who is the man
That the spooks are always glad to see?
Hannegan! That's me.
For I'm just as proud of my ghosts, you see
As an Emperor, Czar or a King could be.
Who is the man
That nabs a spirit every time he can?
Hannegan! That's me.

CHORUS.

H-A double N-E-G-A-N spells Hannegan,
Proud of all the creepy dope that's in me;
Divil a man can mediumize agin' me.
H-A double N-E-G-A-N, you see,
Is a name that a flame
Has never been connected with—
HANNEGAN! That's me.

PARODY OF CAMPAIGN SONG

FROM *St. Louis Star*, OCTOBER 24, 1908.

(*Continued*)

II.

WHO is the man
That fears the sassy gadabout?
Hannegan! That's me.
Who is the man the town is simply mad about?
Hannegan! That's me.
The lady spooks and baby spooks are fond of me.
I'm fond of them, too, in return, you see.
Who is the gent
That's deserving a monu-ment?
Hannegan! That's me.

CHORUS.

H-A double N-E-G-A-N spells Hannegan.
Proud of all the occult power that's in me;
Divil a man can spookify agin' me.
H-A double N-E-G-A-N, you see,
Is a name that a flame
Has never been connected with—
HANNEGAN! That's me.

Hyslop "The Medium."

To the Editor of the Post-Dispatch.

Prof Hyslop, who resigned from a comfortable position in a leading university in order to study psychic phenomena, will no doubt tear his hair once more when he sees himself described in a St. Louis newspaper as "Prof. James Hyslop, the medium." Is it any wonder that students of psychic matters prefer to remain unknown, when the ignorance of the average reporter on this subject is so profound?

W.

St. Louis Star, October 24, 1908.

St. Louis Post Dispatch.

thoughts is, in my opinion, an invitation to such discarnate entities as have not yet rid themselves of these feelings. The Occultists warn us not to "open the door" carelessly, and urge us to cleanse our minds of all that might attract undesirable influences.

It may be asked why, with these opinions, I ventured to ask questions about such matters as the emerald ring.— Mr. Hannegan's "guide," Joe Wentworth, from the first evening, manifested not only a knowledge, but a keen interest concerning our daily affairs. The ring was mentioned first by him, and he invited questions about it. But in all of these matters he tried to handle the subject in such a way as to bring out some point which would be evidential of supernormal knowledge. Great effort seemed to be made to convince us of the reality of the phenomena, and it is possible that the manifestation of a power to help in material matters may have been thought by our communicators to be more impressive and convincing than anything else. However this may be, we had many evidences that our lives were closely watched and that an effort was made to protect us.

It has never, for a moment, occurred to me that anything which we received in the way of demonstration was for our individual enlightenment or benefit. It has always seemed more like a responsibility laid upon us; an opportunity to share, however humbly, in the work of development which is going on. It is entirely in that spirit that I have ventured to offer the result of our experiments and some of the conclusions to which they have led me. I have no desire to impose my own views, but employ

spiritistic terms because the stories may be more clearly and simply told if that hypothesis be assumed, and the usual reservations such as "supposedly, so-called, purported," etc., be eliminated.

. . . . . .

INCIDENT OF WHITE ROSES

Unless a change of automatists is indicated, it will be understood that the messages in these incidents came through Mr. Hannegan, by automatic writing. As questions usually were put by me, initials of the questioner will only be given in case of questions asked by someone else. Answers purporting to come from Joe Wentworth are designated by J. The following incident illustrates the rapidity with which Mr. Hannegan's mediumship manifested itself. It is an abstract from the third sitting, April 26, 1908.

Q.—Before the writing begins I want to say that we wish to be guided by you; if anything unwise or unreasonable is asked it is through ignorance; not idle curiosity. Please understand that we only make suggestions.

J.—I will take good care of you all.

Q.—While we are all friends here who have confidence in each other, others might not accept our testimony about the whistle which was lifted from the table around which we were sitting in the dark, and blown. It is on the piano (about fifteen feet away) will you pick it up and blow it?

The room was brightly lighted. We immediately heard the whistle blown loudly and it fell to the floor.

Q.—Thank you. A friend in the West has been trying to communicate with his wife. I have a letter asking me to try to get a message for him. The wife's picture is on the mantel. Can you get a message for him?

J.—Make it very dark.

We turned out the light and in a few seconds the table moved. I asked if we should turn on the light. The table tilted "yes." On turning up the light we found on the table two beautiful white roses. Not a petal was rumpled or crushed. They were moist with dew. No flower was in the apartment when we put out the light.

Q.—Shall we send one, or both, to Mr. Dreyer?

J.—Send the bud.

The date of this sitting was Sunday, April 26. On that evening Mr. Dreyer, in California, received a message in automatic writing through a friend who had never heard of me, saying that he would "hear something surprising from Nellie Lambert." This lady was not a professional psychic who gave the message. I have Mr. Dreyer's letter written the next day telling me of it; also one written after receiving the bud, which was still fresh. He wrote again to say that the bud did not open nor did the petals drop off. It closed tightly and remained fresh for several days. The half-open rose which I kept, closed into a bud after about a week. The petals are still firm after all these years.

New York, Nov. 11, 1908.

My dear Mr. Lambert:

I have just received the clipping from the *Sunday Post Dispatch* magazine in which someone has aired the possibility

of Will Hannegan's playing the usual tricks. Of course both you and I are well aware of what possibilities could be suspected there by people who had not taken the trouble to know the facts, but, of course the men who write about this have not seen the real record and my introduction to it, nor did they catch the point that the primary interest in the incident was its connection with what occurred in California.

It is like the editors of newspapers to leave out of account the fundamental thing which gives the case its interest, and then go on like wiseacres to make notes on it. An illustration of the same thing is this: In a recent number of the *Journal*, a communicator had said "Hell, hell; hell is full. Hell is in ourselves." In quoting it the newspapers simply said, "Hell, hell is full." And left the rest out. The sentence that gave it its entire meaning was omitted. So it is in this case.

I am very glad to have the clipping because, if I come out there to lecture I am going to make use of the two incidents as an illustration of newspaper ignorance and lying.

Very sincerely,

J. H. Hyslop.

. . . . . .

THE LOST COINS

In May, 1908, Mr. Lambert returned to St. Louis after a visit to New York. He mentioned that while in New York he had missed two beautiful gold Austrian coins which he always carried in his pocket. He said there was no chance of their being found for he had searched his clothing before packing his trunk. Everyone but myself supposed that the trunk had arrived with him and had been unpacked. As a matter of fact it had gone astray, and was, as we learned later, at the Twenty-Third Street Ferry Station in Jersey City. At a sitting on the evening

New York Sunday American, Sunday, January 31, 1909

"In a few moments the command came to turn up the lights. When they were turned on two beautiful, dazzling white roses lay on the table."

"Hannegan does not know one musical note from another, yet he can play the scores of operas which he has never heard."

Caricature of Mr. Hannegan and H. C. L.

of his return Mr. Lambert mentioned having lost these coins and the pencil wrote:—

J.—I cannot see if they are in the trunk or just outside——

Mr. L.—Please write that again.

J.—(Same reply as before.)

When the trunk arrived a few days later, the coins were found in the pocket of a vest which was at the very bottom of the trunk. Here again we have an indication that the communicator saw the etheric counterpart, or aura, instead of the physical object. The coins were next to the bottom of the trunk and Joe Wentworth could not tell whether they were inside, or *just outside.*

. . . . . .

DESK INCIDENT

When we left for Narragansett in June, 1908, the trained nurse who had charge of Junior, our five-year-old son, was in bad health. Mr. Lambert persuaded me to take Mr. Hannegan with us, with the idea of having him assist, and eventually replace her as the boy's companion. We continued our automatic writing at Narragansett, and at a sitting on August 14, this message was written:

J.—Jordan, in the desk by the door—do not say anything until you look—I must not tell you too much but you bet I can.

Mr. L.—Do you mean the desk in this room?

J.—No, at 100 W—— Street. (I omit name which was given in full. It was a New York office of Mr. L's.)

Mr. L.—Which desk and which door? There are five desks and two doors.

J.—That is what I mean—in the larger room by the door as you go in at the door.

Mr. L.—There is no desk near that door.

When Mr. Lambert went to New York a week later he found that a desk had been moved to the place indicated and evidently was the one referred to. Mr. Hannegan had never been to the office.

J.—I said in the larger room by the door as you go in the door.

Mr. L.—(Still confident there was no desk in that position).

In what part of the desk is the thing for which I must look?

J.—You know it is like the trunk (in Coin Incident) I can see it but cannot tell just where it is—IT IS NEAR THE BOTTOM (In very large writing).

On August 17, after other writing, the sentence came:

J.—This day of our Lord—that is on the paper you will find. (Automatic drawing which looked like a seal with two ribbon-ends).

Mr. L.—What is the drawing?

J.—The top is a seal.

Mr. L.—Is there such a seal on the paper?

J.—Yes. It is red and two little blue pieces out of the top.

Q.—Does the paper concern Jordan personally?

J.—I cannot tell just what it is but it is something Jordan ought to know.

Q.—Has it been opened, or is the seal intact?

J.—It looks open—(Verified.)

On August 21, Mr. Lambert left for New York by the late train. The next afternoon I received the following wire:

"Mrs. Jordan W. Lambert, Narragansett Pier, R. I.

"Someone else seems anxious to investigate the desk. It was broken open last night. Consult Joe. Will phone at seven o'clock."

At a quarter to six I asked Mr. Hannegan to write:

Q.—I have received a wire from Jordan saying that the desk was broken open before he arrived; he asks your advice.

J.—Let me get things a little straight first—(Wait of five minutes). Nellie it would be awful if I would tell you and Jordan all—but he will know himself very soon—and if he does not find out as soon as I think I will tell him things that will help him to know all—I will say that HE did not have his key and he broke it open when he thought Jordan was coming.

Q.—Could Will help him if he went to New York?

J.—But you cannot be left without one of them——

Q.—Yes, I can. If Jordan needs him I will send him.

J.—You know Nellie I can get much nearer to them all with Will if you think you can spare him.

I sent Mr. Hannegan to New York. The incident was carried to a successful conclusion and all of Joe Wentworth's statements were verified. The details were given to Dr. Hyslop but were too personal to be entered in the record. The importance of the incident lies in the super-

normal knowledge shown, and in Mr. Lambert's enlightenment as to the character of a man whom he had trusted implicitly—a more serious matter than the theft of the paper, of which he had a copy.

. . . . . .

A DIAGNOSIS

This incident of a diagnosis, given to Dr. John B. Rule consists of fragmentary messages received at different times, which I have abstracted from various sittings. On December 28, 1908, I received a note from Dr. Rule saying that he would call that evening and begging me to try to get some information about his friend Billy C. who was paralysed in both legs. Dr. Rule said he had called to see him and found that he had been taken to a hospital. I told no one of having received the note. That evening when the doctor called, he, Mr. Lambert, Mr. Hannegan and I, sat for automatic writing.

Q.—Dr. Rule would like some information. Do you know what it is?

J.—Elsie—Will—Billy C. (Name given in full). Trust —situation—is hid but nothing wrong——

Q.—We do not understand.

J.—Nellie (H. C. L.) may write a little while I get things settled. (I took the pencil).

N.—Nellie—Joe is having so much trouble with a woman who is here that he wants to get out before he can write——

NORMAN (Wings). [1]

[1] I once showed Mr. Hannegan some colored plates in Leadbeater's *Thought Forms* and told him I thought the large wings which he and others frequently

Q.—Who is Elsie?

N.—I do not know—she is not a very good woman and she wants to tell Lillie (Miss Hannegan) something—it is unpleasant and something she need not know——

(Mr. Hannegan took pencil).

J.—Nellie in so—no—this June—Elsie—Jordan be patient—I am trying to explain—I said "hid but nothing wrong"—Elsie is very bad but she has much to do with what news would do any good—(Several names given not known to us but recognised by doctor). (A personal message to him omitted.)

You need not worry about Elsie—she was very bad when she was on earth but she is working hard and still does some of the bad things when she cannot help it and she has much to do—and knows so much—about Billy—and it will mean so much to the whole world to know just what is the matter with him (He was supposed to have contracted some unknown tropical disease). She knows and can tell and show what it is—Nellie she is his guide—that is why she would not go away and wants so badly to tell and would write her name so much—I want her to tell it in a different way than she wanted to—[1]

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saw over me were of that nature; a symbolic picture of my thoughts about Invisible Helpers. "Norman" usually drew a pair of wings after his signature. Mr. H. then pointed to a picture of a cone with stars rising from it, saying that was what he had tried to describe during a dark sitting on May 11. On looking for the description I found that such a form was supposed to symbolise cheerful thoughts about death. It is interesting to note that my aunt had died on May 11, and that my thoughts were full of her lovely and peaceful death.

[1] In connection with the communication about "guides" in Mr. De Brath's foreword, this message, and another which I shall cite, are in curious contrast. I once spoke of a disagreeable person whose "guide" seemed also to be bad-tempered, remarking that such persons ought to be guided by gentle person-

Here the message digressed, and nothing more on this subject was received until Jan. 9, 1908:

J. — May J. Cytron — left side — is its line on Gubers—May J. Cytron—it is small but oh hell—May J. Cytron——

Another break in subject matter. Dr. Rule seemed much impressed but the message meant nothing to the rest. The case of Billy C. was referred to again on January 15. An automatic drawing was made and then:—

J.—Elsie brought the first man that ever had what Billy has and this is his way of writing——

Six pages of writing followed, of which only Dr. Rule understood anything. It evidently was intended for him. Portions of it looked like Arabic. Here and there were signs of weights and measures used by druggists. The doctor said that all of the script which he was able to decipher referred to Billy C. and was an attempt at a diagnosis. We were speaking of the strange hand-writing and characters being unlike the writing of Joe Wentworth when the message was written:

J.—But you don't think I could write like that—I had to let him do it himself—One on Each Side Pressing on (More hieroglyphics) and that makes it seem as if it were Gangrene—do it right and it is nothing at

---

alities. Joe Wentworth replied: "You know people sometimes have more effect on their guides than the guides can have on them." From his communications one gathers the impression that when he speaks of guides he refers, usually, to groups which correspond to classes of student-teachers, each group under the direction of a more highly developed entity who himself is guided by a still higher authority—and so on, up the scale, indicating that our guides, of this type are selected according to our own grade of development rather than our special lack of it.

all—you will find that—opening each side you will find a very small tumor and it is against the artery and no blood at all could go into the legs and there was nothing at all the matter with the legs—only the two tumors on each side——

This diagnosis proved to be correct. The surgeons were considering the amputation of both legs, fearing that gangrene was beginning to set in, when the doctor persuaded them to look for the tumors, which were found—on "*Guber's Line.*"

THREE BLOOD INCIDENTS

During the summer of 1908, at Narragansett Pier, we entertained two guests who witnessed the first two of the following incidents. These were Mr. Glenn Alan Sykes and a lady whom I shall call Mrs. T. Mrs. T. saw several crystal visions which were connected with the information received by automatic writing, and as most of the physical phenomena manifested at our sittings had some connection with the subjective phenomena they are more interesting when considered in connection with the automatic script. A few of the facts received by writing will serve to link these three incidents together and to show that in the physical manifestations there was a distinct meaning. In the course of the writing in June, a name was given—"Ortrando." Joe Wentworth said that one of his paintings was there. (He claimed to have been an artist). The place again was referred to later on, and this time it was spelled "Ortranto," and we were told that it was near "much water of the same name." When

I wrote to my father asking him to look for the place in an atlas he replied that I must have reference to Otranto, on the Gulf of Otranto. The connection will be seen later.

FIRST INCIDENT

On the evening of July 30, Mr. Hannegan was sitting in Junior's room waiting for him to go to sleep. He became drowsy, and suddenly found himself in a little drug store, dressing the arm of a tall, slender boy clothed like a miner or mechanic. The arm was badly crushed and bled profusely. Another boy with bright red hair assisted in dressing the arm. Mr. Hannegan then had a vision of the accident in which the boy had been injured, and on coming down-stairs later he told us of this experience.

That night about midnight I heard five loud knocks on the head of my bed. At the same hour Mrs. T. heard knocks on her door. As I never heard such loud knocks unless they were intended to call me for some purpose, I thought something might be wrong with the child, and I opened the door of Junior's room. By the light which shone in from my room, I saw that Mr. Hannegan, who slept in a bed beside Junior's, was hanging half out of it; his hands clasped and touching the floor. When I spoke he said:—"Oh, I must have been there again!", and held out his hands. I wish to emphasise the fact that I took his hands, which felt strangely wet and sticky, and held them firmly in my own while I helped him to his feet. Mrs. T. joined us just then and we led him into my lighted room. We saw that his hands and

wrists were covered with blood almost to the elbows. It was wet, and very much clotted. On examining my hands, which had been grasping Mr. Hannegan's, we were astonished to find that on them there was not the slightest trace of blood. Mrs. T. filled a basin with water and Mr. Hannegan washed his hands. The water was deeply discolored and clots floated in it. He told us that he suddenly had found himself with the injured boy again; that he and the red-haired youth had dressed the arm which was bleeding as badly as when it had been dressed the first time. There was no scratch or injury on Mr. Hannegan's hands. He seemed dazed and fell asleep as soon as he was in bed again.

In the morning the bloody water and clots were just as we had left them in the basin.

SECOND INCIDENT

Many communications in automatic writing were received concerning these two boys, who were said to be at a slate mine in Wales. Mrs. T. saw several crystal visions connected with them. Mr. Hannegan experienced a number of similar "trips" which he made to dress the arm. I pass over these incidents and communications, as this is only an abstract.

On August 4 we were told that I was to go, instead of Mr. Hannegan, to dress the arm. While I am sometimes conscious of having made such journeys during sleep, I seldom recall them, although certain persons have told me of my having appeared, spoken to them, and even assisted them in some crisis. I requested that a blood-

stain be put on my hand to show me, if I really went, that I had been out of the body. I went to my room about ten-thirty. Before getting into bed I locked the door, and spent some time in meditation. Both Mr. Sykes and Mrs. T., who were in their rooms across the hall, heard me lock my door. Their account was as follows:——

Mrs. T. heard a loud whistle in her room, which she recognised as Joe Wentworth's usual manner of calling her. As these manifestations always frightened her, she did not move until the whistle had been repeated and her hair had been pulled violently a couple of times. She then went to Mr. Sykes and suggested that they go to my room to see if I were ill. Mr. Sykes reminded her that they both had heard me lock my door,—yet Mrs. T. turned the knob and entered my room. She said that I came toward her and seemed bewildered, but declared that I had not yet taken the journey as I was still awake. She left me and I got into bed.

I was unable to sleep. Footsteps and voices about the room finally made me so nervous that I slipped on my dressing-gown, caught up a handkerchief and a small flash-light, and ran into Junior's room. The boys' beds were side by side. I turned on my electric torch and saw that both were fast asleep. Mr. Hannegan's head was over on Junior's pillow. His back was turned toward me and his right hand was clasped in Junior's left. I was afraid to arouse him for fear of waking the child, so, as I could not bear to stay by myself, I sat down in a chair beside Mr. Hannegan's bed, and with my right hand,

caught hold of his free hand, the left one. The torch, extinguished, lay in my lap. With my left hand I held the handkerchief to my eyes; why, I do not know, for I never shed tears even when very nervous. I recall that the handkerchief was perfectly dry. I heard a deep voice just behind me say: "We are all right now," and at the same instant my handkerchief seemed to melt from my hand which was clutching it tightly.

After a few moments Mr. Hannegan turned over and said: "What's the matter, Mrs. Lambert, are you ill? Can I get you something? Are you frightened? There is such a beautiful blue light over your head. Why, your hand is all wet and sticky!" I turned on the torch and we saw that the hand which was grasping his was covered with wet blood. It had left only a faint trace on one of his fingers; but on the coverlet where my hand had rested was a large, wet stain.

We called Mr. Sykes who told us that he felt certain I must have been in a trance when meditating, before Mrs. T. entered my room, for he could think of no other explanation of the blood, which must have been put on my hand during my journey in trance. We all searched for my handkerchief but could not find it. In the morning it was found by the maid, in my own room, about twenty-five feet from where I had been sitting when it disappeared from my hand. It was completely saturated with fresh, wet blood, after the several hours which had intervened. There was no appearance of clots, nor was there an odor such as we had noticed in the first incident, like that of a suppurated wound. The blood on my handkerchief was

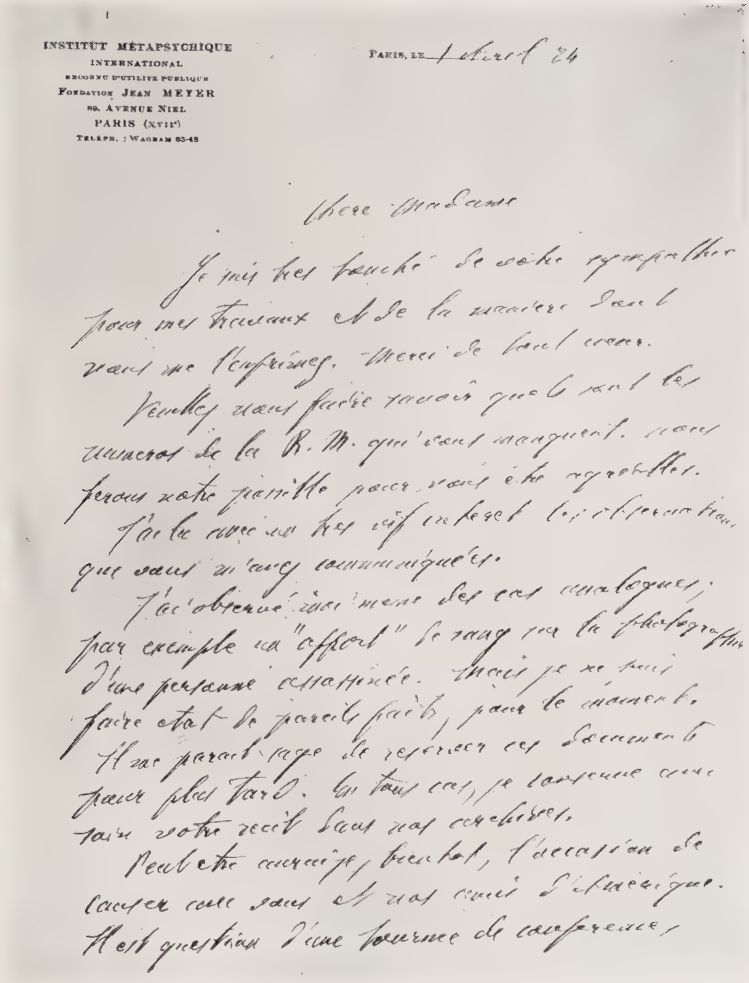
bright and fresh, just as it appears from a new cut in the flesh of a healthy person.

In the excitement of the moment I neglected to record an important detail. The record shows no statement as to whether I washed my hand, and if so, whether the water remained colored. Memory should not be trusted about such things, but my recollection is that I did not wash my hands; the stain on the coverlet was visible where my hand had lain, the next morning. I am positive that my hands were not stained from handling the wet handkerchief when it was found, for both the maid who found it, and I, were puzzled about this.

Mr. Lambert arrived at Narragansett two days later, and as Mr. Sykes was going to New York, Mr. Lambert asked him to take the handkerchief with him. It was submitted to three different microscopists, two of whom said that the stain was too old, after nearly a week, to enable them positively to determine whether or not it was human blood, although it was unquestionably blood of some kind. The third was fairly certain that the blood was human. It has not yet disappeared from the handkerchief—1927.

THIRD INCIDENT

Among the communications about the wounded boy and his companion was the statement that I had given them money; that they had left Wales and had gone to No. 3 Waterloo Place, London, where they exchanged my American money and bought passage for Italy. Joe Wentworth said that his reason for wishing to save this



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PARIS, LE 1 Avril 24

Chère Madame

Je suis très touché de votre sympathie pour mes travaux et de la manière dont vous me l'exprimez. Merci de tout cœur.

Veuillez vous faire raconter par Mme de Vesme et Mr. M. qui vont manquer, nous serons toute famille pour vous être agréables.

Je lis avec un très vif intérêt les observations que vous m'avez communiquées.

J'ai obtenu moi-même des cas analogues, par exemple un "effort" de rang sur la photographie d'une personne absente. Aussi je ne puis faire état de pareils faits, pour le moment.

Il me paraît sage de reporter ce document pour plus tard. En tous cas, je conserve avec soin votre récit dans mes archives.

Peut-être aurai-je bientôt l'occasion de causer avec vous et vos amis d'une question. Il est question d'une nouvelle conférence

Letter from Dr. Geley April 1, 1924, in Reference to the Three Blood Incidents, Citing a Similar Experience of His Own.

que je ferais un portrait de C.S.M.I.
Mais j'hésite beaucoup. Je redoute
le temps perdu pour le travail, à vaincre
les difficultés de tout ordre pour un
Français obligé de parler dans sa langue.

Veuillez agréer, chère Madame,
mes hommages les plus respectueux

Jn Ogley

Mon nouveau livre, concernant le compte rendu
de ce beau et touchant voyage, est
sous presse. J'aurai l'honneur de vous
en offrir un exemplaire

J. C.

boy's life was that he was an Italian whose father owned the little shop in Otranto where his painting was;[1]—that if the boy died the shop would pass into other hands at the death of the old father. Joe was anxious that we should have the painting and had tried to influence the boy to go home and take charge of the shop.

When Mr. Lambert was in London a few weeks later, he went to No. 3 Waterloo Place. He found the number vacant, but the people next door told him that until the previous week it had been occupied by an Italian Steamship Co. which also exchanged currency.

In the fall, after our return to St. Louis, we used a book, instead of loose sheets, for automatic writing. One evening while Mr. Lambert, Mr. Hannegan and I, were waiting for the writing to begin, we were discussing the statements of microscopists about my handkerchief. The pencil began to move and a circle was drawn on the page, and it wrote: "Now watch this spot. I am going to put blood on it and MY DEARS it will be human blood just like the other."

We waited patiently for some time. Then came an interesting and significant message. Joe Wentworth told us to wait no longer, and explained that the operators, when trying to produce a manifestation, were never sure just when it would take place. At times, results were obtained very quickly; at others, greatly delayed.[2] He said that many manifestations took place which were

[1] Joe Wentworth claimed he was an English artist who died in Cuba.

[2] This might explain why an irrelevant sentence, or the end of a sentence, appears sometimes in the beginning of automatic writing. If one recalls the

unobserved, simply because the operators were unable to tell just what they could do; and that when such a manifestation was once under way, if successful it proceeded to its culmination, whether anyone were present to witness it or not.

One evening, several days after this message had been received, I was in my room dressing for dinner, while one of the maids was finishing the cleaning of my white furniture. The last piece which she washed was a white cabinet about sixty-three inches wide, fourteen deep, and forty-eight inches high. It was divided into three compartments with shelves and glass doors which were lined with silk. The door of the right-hand compartment was locked because the automatic-writing books were kept in it. Just before I left the room I went to the cabinet to get some slippers, noticing as I did so, its spotless appearance after the cleaning. At that moment Mr. Hannegan and Junior came in from a walk and I joined them in the hall on their way to the dining-room. As we sat at the table, anyone passing through the hall to go to my room would have been seen by us through the door.

When we left the table I had occasion to go to my room. Immediately I noticed a stream of blood running down the whole length of the door of the right-hand compartment of the cabinet. A pool of blood lay on the floor beneath it. I rang, and Julia Purtell, another maid, answered the bell. I asked her if the maid who had cleaned the cabinet had cut herself. She was astonished at the

writing at the end of the last sitting it sometimes will be found that it is the continuation of a sentence begun, perhaps a day, or even several days before.

sight of the blood and assured me that no one had been injured. The maid who had cleaned the cabinet came in, with the cook; they were followed by Junior and Mr. Hannegan. Someone suggested that the incident might have a connection with the automatic-writing books in the compartment. I took the key from my jewel-box and on opening the door we found a stream of blood running down the woodwork on the inside of the door. There were no finger-marks. The blood both on the outside and niside of the door had the appearance of having been splashed against it near the top, from where it had run down.

Julia Purtell brought a towel and wiped the cabinet and the floor. She started toward the bathroom with the towel, but stopped just beyond my door with the exclamation: "What kind of blood is this? It has all gone from the towel!" She showed us the towel upon which not a trace of blood was to be seen.

Five grown persons and a child saw the stains on the cabinet before it was cleaned; saw blood on the floor and on the towel; and then saw the towel perfectly clean. As far as I could judge from their statements our impressions were identical and simultaneous. I could detect no variation whatever. All agreed as to the appearance, the quantity, and the location of the blood.

In his comments in the *Proceedings* of 1908, Dr. Hyslop leaned toward the hypothesis of collective hallucination as an explanation of these three incidents; but the letter quoted on page 72, which was written shortly after, says: "It is more than probable that my straining of the

mental theory will have to be abandoned in the future." One must indeed strain the mental theory to explain these three connected incidents in which so many different persons are involved. However, to Dr. Geley, who was more familiar with physical manifestations, these were interesting but not at all astounding since he himself had had a blood-stain put on the photograph of a person who had been murdered. (See letter, page 94.)

If one gives a little thought to these three incidents one finds points of great interest:—(1) The sticky, clotted blood, both felt and seen on Mr. Hannegan's hand, in the first incident, left no trace on my hands, yet it discolored the water for several hours until it was thrown out. (2) In the second incident, although my hand was covered with blood it left only a faint stain on one of Mr. Hannegan's fingers. The coverlet where my hand had rested, was stained, and the stain remained until it was washed out. (3) My handkerchief, at some time saturated with blood, felt dry before it left my hand. Several hours later, when it was found, the blood with which it was soaked appeared fresh and wet, but did not stain my hands when I examined it. The stain remains on it now after all the years that have passed. (4) The blood inside of a locked door, on the outside of the door, and on the floor, in the third incident, stained the towel with which it was wiped up but vanished from the towel in a few seconds.

Is it possible that these variations were intentional in order to make the details more unusual and impressive? Dr. Geley's statement brings still more conviction to me

that there must be a higher chemistry, just as there has been found to be a higher physics, of which the laws are as yet unknown to us, and compared with which the laws of chemistry and physics which are known must be very elementary. Personally, I think that the first two incidents were materialisations of blood;—and that the third was a *delayed and abortive* materialisation. The last seems to me to have been an attempt to put a blood-stain on the page of the automatic writing book which was in the locked compartment; an attempt which dates back to the evening when we were told that such an attempt would be made.

EMERALD RING

The ring of this incident is a band with two square emeralds and a diamond between them. The stones, especially the emeralds, are valuable. On the evening of March 3, 1908, we gave a dinner at which I wore several rings, among them the emerald. They were not removed that night but the next morning I took them off while packing a trunk for Mr. Lambert, who was leaving for New York.

To the best of my recollection I left them on the bureau of the room in which I was packing. During the morning, my three-year-old boy came into the room for a few minutes, and as he was handling the articles on my bureau I told the nurse to take him out as I was too busy to watch him. He was fond of jewels and often begged for my rings, but I never allowed him to play with them.

When I began to dress I went to a shelf in the cabinet

and on taking out my shoes I found one of the rings—(not the emerald ring) in a slipper. I hastily gathered up the other rings from the bureau and put them, with the one from the slipper, in a small safe which I had in my bedroom. I was hurried for we were going to a concert and I was late.

Not until several days later, when I went to the safe for my rings, did I realise that the emerald ring was missing. In justice to our employees I should state that the ring was not taken by one of the household. It disappeared from my bureau on the morning of March 4.[1] Although much later we remembered that a trusted business acquaintance of Mr. Lambert's had had an opportunity to enter my room when no one was present, it was only after we learned that he had taken the ring that we recalled his having come to the house that morning. In the meantime it was thought that the baby, who had been playing with the articles on my bureau, had misplaced the ring which had been found in my slipper, and that possibly he had put the emerald ring in the waste-basket with which he liked to play. The search was conducted on this theory until April 22. Rewards were offered among the rag-pickers and detectives made the rounds of the places where trash is sorted for paper mills and carpet factories.

As I have mentioned before, it was not until April 22

[1] By a curious coincidence, the date of the disappearance of the ring was the same as that of Mr. Hannegan's first experience with automatic writing. Emphasis should be laid on the fact that neither he nor his sister ever came to our apartment, or met me, until April, a month after the disappearance of the ring.

that Mr. Lambert first brought Mr. Hannegan to the house. As soon as he began to write, the communicator, Joe Wentworth, remarked that the ring was under the bricks. When asked what bricks, he replied that he referred to the bricks leading down to the walk in front of the house of the man who had taken the ring. Since it might lead to identification of the person who came to the house on March 4, I omit the detailed description which followed, of the house, its exact location and position as to points of the compass, which none of us had seen, but which later we verified. We were instructed to wait and to take no steps in the matter for the present.

No further information was given about the ring until April 26. Mr. Hannegan was instructed to look in my crystal (the first one he had ever seen). When he did so he saw an arm and hand putting a small package in a mail-box. Later in the evening while we were sitting in the dark, he described a large arm and hand which he saw just beside me, pointing to a placard about fifteen inches high, on which was printed the name "CHICAGO," in large letters.

On May 15 during a dark sitting Mr. Hannegan described the whole form of what he understood to be Joe Wentworth, standing behind me with an arm around my shoulders. I had perceived the weight of the arm before Mr. Hannegan spoke. On it he saw three broad bands like bracelets with "J. W." on each. In the other hand of this apparition he saw a ring, lying on a quantity of new bills. We turned up the light and the explanation

was written that the ring had been sold for a great deal of money; that we must wait patiently, as Joe could still see the ring and would be able, in time, to tell us just where it was.

On May 19th Mr. Hannegan, his sister, Mr. Fitzgerald and I were sitting in the dark, with joined hands. I seemed to be drawn away from the table at which we sat, and out of the room, dragging the others with me. As this happened quite often I shall try to explain. There sometimes seemed to be a force like that of a magnet which drew me in a certain direction. On first thought one might believe this to be a form of hysteria; but as an intelligent purpose often was shown in connection with the impulsion I soon learned to yield to this force although usually it was perfectly possible to resist it.

On this occasion we were drawn out of the room, still holding each other's hands, down a long hall and into the dining-room. There Mr. Hannegan sat down by the telephone and put his hand to the receiver, resting his elbow on the directory. My hand was drawn toward the instrument and the directory slid from under Mr. Hannegan's elbow. I asked if the others should leave the room (which was dark). The answer "yes" was given in raps, according to code. I was holding down the hook so that Central would not be signalled, but my hand was drawn away from it, and Mr. Hannegan put the receiver to his ear. He seemed to be in a very light trance. He asked for Long Distance, gave a number, received a connection, and conversed. I heard the voice conversing with him although I could not distinguish the words. *This long*

distance call was never charged on our bill. Mr. Hannegan caught what was said to him over the phone but the meaning was not clear to him. When we returned to the others he looked in the crystal and saw the explanation. He told me that he had at first heard the voice of the Long Distance Operator, and then Joe's voice giving an address. He thought it was 045 or 047 (the 0 is substituted for the number given) Washington Street. When he looked in the crystal he saw the sign of three gold balls.

On May 20 during a dark sitting, Mr. Hannegan and I were drawn away from the others. As usual I pulled him from his seat. I was sitting on his left, holding his left hand. The sitter on his other side continued to cling to his right hand. A very loud noise on the table as though it were struck by the palm of a great, heavy, hand, startled her so that she dropped Mr. Hannegan's hand and I drew him after me to the dining-room and toward the telephone. I held down the hook and immediately the phone became brightly illuminated. My hand was not drawn away from the hook as it had been on the first occasion and I continued to prevent its signalling. Mr. Hannegan put the receiver to his ear and again I heard a deep voice, without catching the words. He repeated the message to me as it came. The voice then instructed him to write. We returned to the room where the others had turned on the light while awaiting us, and he took the pencil.

We were informed that Joe Wentworth thought the ring had been sold, not pawned, as so much money had

been paid for it and he could see no number attached to it. When we asked if it were in plain view where we could see it if we went to the shop, his reply was interesting. He answered that as he himself saw through solids he could not aways tell whether an object was inside, or just outside of a receptacle.

During a sitting on May 29th, Mr. Hannegan and I again were drawn to the telephone in the dining-room. I held down the hook. He put the receiver to his ear and heard Joe Wentworth's voice say: "I cannot watch the ring any longer if it changes hands." As we had failed to get any writing through Mr. Hannegan for several evenings, and were told, whenever I took the pencil, that Joe was obliged to stay where he could watch the ring, I told Mr. Hannegan to speak into the phone and ask if I should go to Chicago, but to say that I would prefer to await Mr. Lambert who was expected home from New York next day. The voice replied: "I can take care of it until Jordan comes." On this occasion I was able to distinguish the words. Mr. Hannegan asked how we could be sure of the place and was told that we would know it. This was quite a long conversation and although I distinguished the words, the voice sounded very far away. Mr. Lambert arrived the next day, May 30, and left for Chicago the next night taking Mr. Hannegan with him. His own report of the trip follows:—

MR. LAMBERT'S REPORT

"I left New York on May 29, reaching St. Louis the next day. Mrs. Lambert told me all that had happened

during my absence and showed me the messages received by automatic writing. I decided to go to Chicago with Will. We left on Sunday night, May 31, and arrived in Chicago on June 1. Before arriving in Chicago I questioned Will as to his knowledge of the city;—what people he knew there, etc. He told me that he had been in Chicago but once; this was when he passed through the city on the way to a summer resort with an invalid who was in his care. As for me, I had been in Chicago several times on business but had seldom remained over night. I had very few acquaintances in the city and had never heard of Washington Street.[1] I wish to state that from the moment we reached Chicago, until after four in the afternoon, Will was constantly by my side. At no time did he have an opportunity to telephone or to converse with anyone else. We breakfasted, and then went to my room in the hotel where I asked Will to take the pencil. We were told that Joe was with us and would help us.

"We then went into the street and inquired the way to Washington Street. We were directed to take an avenue and walk six blocks. When we came to Washington Street we followed it until I saw on the opposite side the number 047. I asked Will if he saw the number. 'Yes sir' he replied. 'Anything else?' I asked. 'What do you mean?' said Will. I pointed to the corner. 'Don't you see that pawn shop?' After searching carefully I found that there was no other pawn shop or jeweller in

[1] Mr. L. of course realised that he might have seen or heard the name and have retained a subconscious memory of it.

the building, which contained more than two-hundred offices, chiefly real estate. We went just outside of the shop and I spoke aloud and asked if we had come to the right place. I requested Joe Wentworth to return with us to the hotel and tell me, if it were the right place, whether the ring was still there. We went to my room and I asked Will to write.

Q.—Joe, are you here? Did you go with us to the place where we have just been?

J.—Yes.

Q.—Is the ring still there?

J.—Yes.

Q.—Can you assist me in any way; suggest what I should do?

J.—(A slight pause: then the pencil started to write much more rapidly than one could write consciously, in large, clear letters)—You might call up Central (I omit number. H. C. L.) ask them if they have any fine rings they could show you.

"We walked from my room to a telephone booth where I looked up the number in the directory in this way: I had remembered the name of the pawn-broker at 047, and when I looked for the name in the directory I saw that the phone number was the one which Joe had just given us. I have the original manuscript in my possession. We decided that it would be a mistake to telephone and planned another course. We started for the pawnshop and on the way we passed another. I went in and asked the proprietor about the law regarding pawned articles. He advised me to go to Police Head-

quarters and ask to see the list of pawned jewelry. He said that a broker was obliged to give the police a record of all the articles pledged, with their descriptions.

"From this shop we went on to 047 and went into the shop where I asked for Mr. D. whom the man we had just left had told us was in charge of the shop at 047. The clerk said that Mr. D. was out but would return in half an hour. I asked him if they had any rings for sale. 'What kind of a ring?' He asked. I replied: 'An emerald and diamond ring.' He said that they did not sell things; that this was strictly a pawn shop where all they did was to loan money on articles of value.

"I then asked if Mr. D. might not have any rings which were his personal property and which he might sell. The clerk replied, 'Yes, he has; You'd better see him.' We returned to the shop in twenty minutes and very soon after, Mr. D. came in. I did not try to deceive him, but told him plainly that my wife had lost a very fine diamond and emerald ring—that I had reason to believe it was in his possession; that I wanted to buy the ring from him because my wife cared so much for it, and that as it had been taken by someone quite close to me I had no idea of prosecuting either the thief or the one who had received it from him. I gave him a description of the article and told him I would give such a good price that he would make a nice profit.

"Mr. D. looked at me searchingly and said 'I have a large amount of stock on hand and it would take me some time to look through it.' I asked him to begin the search and to communicate with me if he should find the ring.

"After returning to my room I began to reflect upon the matter and especially upon the laws concerning stolen property. I had gone to Mr. D. without an introduction. He did not know me and might think me a detective. Naturally he would not show me the ring, if he had it, nor could he afford to do anything but deny possession of the ring because I would have legal right to seize my own property. This occurred to me in the late afternoon so I wrote him a note in which I told him that if he found the ring I would pass him the amount to be agreed upon, in currency, before I received the ring. I sent this note by Will but received no reply. When Will returned to me he took the pencil and I asked if the man we had talked to was the one who had the ring. Joe wrote:—'Yes—the man I saw you talking to last has it—he took it from the safe and looked at it and put it back——'

"I waited in my room until six o'clock but heard nothing from Mr. D. Late in the evening I called upon an acquaintance named Jones, and asked him if any of his friends were acquainted with Mr. D. Jones called up a Mr. B.—who said he knew D. I saw Mr. B.—and asked him to see Mr. D.—the pawn-broker, and inform him that I could be trusted to keep any promise I made.—That same evening Will and I took the 11.30 train to St. Louis. The following day Mr. Jones called me in St. Louis by long distance phone and asked for an accurate description of the ring."

. . . . . .

On June 4 we left for the East. When I travelled I was in the habit of carrying my jewels in a small chamois bag

hung from a belt under my clothing. Upon my return from a trip of the previous summer I found this bag was soiled and sent it to the cleaner. When it was returned I had it packed away until it should be needed. On taking it out before leaving for the East on June 4 of this year, I found upon it a deposit of powder remaining from the cleaning. I brushed it thoroughly, even turning it wrong-side-out and brushing the inside of the small pockets in which my rings always were packed. Mr. Lambert helped me to pack my jewels, wrapping each piece in tissue paper before putting it into the bag. From this it will be seen how impossible it would have been for anything to have been put into the bag,—or to have been left in it the season before—without the knowledge of both Mr. Lambert and myself.

Mr. Hannegan who was then assuming part of the care of our son whose nurse was in bad health, went with us to New York. From there, with the two other nurses, the maids and the children, he went on to Narragansett Pier, while Mr. Lambert and I went to Princeton for commencement week. While in Princeton I had occasion to wear jewels a number of times, and had everything out of the pockets of the chamois bag. On our return to New York Mr. Lambert found a letter dated June 8, which had been forwarded from St. Louis. It read:—

"Mr. Lambert, Dear Friend:—Mr. D. states he can do nothing without your presence, so if you will come on here (Chicago) again he will be glad to take the matter up. Everybody is well and joins me in best wishes. Sincerely, J. B. 5, H—Court.—"

Mr. Lambert left for Chicago on the 17th and I went on to Narragansett Pier. When I arrived, Mr. Hannegan and Miss Howard, the other trained nurse, told me that they repeatedly had tried to get automatic writing but were always told to wait for me, when they would "see wonders." They said that the night before I came a window on the second floor was thrown open violently. When they asked for an explanation the reply was, "I am working up to what I will do when Nellie comes."[1]

On June 18th when Mr. Lambert was in Chicago Mr. Hannegan looked in the crystal, late in the afternoon,—about half-past-six. (Note difference of time in Chicago and Mr. L.'s second report). Mr. Hannegan said he saw a man standing before the open doors of a vault. A ring was in his hand and Joe Wentworth stood beside him with one hand outstretched. In the evening we asked Joe to tell us what success Mr. Lambert was having.

J.—I saw so much and so many and they told so many lies——

Q.—Did Mr. Lambert see the ring?

J.—Not while I was there but he will see it sometime if I have to show myself to the man.

Joe then assured us that we would recover the ring. He said he would come to my room that night but I fell sound asleep as soon as I went to bed. It was late

[1] All sorts of telekinetic phenomena in our cottage at the Pier were a common occurrence. Sometimes while we were busy with daily affairs, strips of molding around the windows would be stripped off, or pieces of paper torn from the walls. Objects disappeared, to be found later in locked trunks and the most impossible places.

and I was tired but I remembered to put my chamois jewel bag under my pillow as usual, when I retired.

When I woke in the morning something impelled me to open the jewel-bag,—a most unusual thing, as I never wore jewels in the morning, and often went for months without wearing them at all. The first thing that my hand encountered when I thrust it into the bag, was the emerald ring. It was in one of the small pockets which I have described, and was not wrapped in tissue paper like the others. The marking inside of the ring had been obliterated.

MR. LAMBERT'S SECOND REPORT

"I left New York for Chicago on June 17. Before coming East on June 4, I had talked the whole matter over with Will's brother, John Hannegan, who has been a detective on the St. Louis force for a number of years.[1] The National Convention was being held in Chicago at the time I left New York and it is customary for all large cities to send one of their detectives to the convention to aid in the protection of the crowd of visitors. The representative from St. Louis had been selected; but at the last minute the plans were changed and Will's brother was surprised to find himself ordered to Chicago.

"Just before leaving New York on the 17th I received a letter from John Hannegan telling me that he would be in Chicago on the morning of June 18, and suggesting that we meet there. (I omit details about various persons on

[1] Was later made Chief.

whom Mr. Lambert and John Hannegan called, and who tried to influence Mr. D. to give up the ring. H. C. L.) Later in the day I came to the conclusion that D. would do nothing. After consulting with John Hannegan we went together to Police Headquarters and informed two Chicago detectives that we believed Mr. D. had a ring of mine and that we wanted assistance in persuading him to give it up. These two men were regularly employed to watch pawn shops and to look for stolen property. The four of us went to the Washington Street shop and were met by Mr. D's clerk, who said sarcastically, 'Well, have you gotten your ring yet?'

"The detectives began to question him, whereupon he seemed to lose his temper and said: 'You are wasting your time and mine; get the man who took the ring; bring him here and make him say we have it.' I replied that it was exactly what I should do. Mr. D. himself was seated behind the railing and could hear the conversation. The time was between five and six on the afternoon of June 18. Note what Will saw in the crystal at about this hour, in Narragansett.

"That evening Mrs. Lambert wired me what Will had seen in the crystal, and the next morning she wired that the ring was mysteriously restored." [1]

ABSTRACT FROM RECORD, JUNE 19, 1908

10 A.M.

Q.—Joe, tell us how you brought the ring.

J.—Now you can see why I did everything that I

[1] Mr. Lambert neglected to say that it took four telegrams from me to convince him that I had the ring.

have done—I brought the roses and let them stay and not leave you so that you could see that I could bring anything and let it stay with you—When you saw the man put the ring in his hat I took it out and brought it to you and you will keep it and let people say what they like just as long as you have it *and all believe*—I will never again be able to do very much—only write to you and do things in the dark—but never another great thing—The ring got to the man as you think—he will never let on that it is gone as he gets so much money that way that he cannot say a word.

Mr. Lambert kept begging me to send the ring to him in St. Louis as he said he was anxious to confront the thief with it and get a signed statement for Dr. Hyslop only. When I spoke of this Joe Wentworth wrote that Mr. Lambert must take no steps at all as he was afraid the man might kill himself. He added that if Mr. Lambert insisted on trying to get a confession, even for the private use of Dr. Hyslop, the ring would have disappeared by the time he came east, and that it could disappear as easily as it had come. I replied that I had no wish to keep the ring if he wanted to take it again, and removing it, I laid it on the table at which we were sitting. It immediately moved toward me, without contact, under a bright light, for about five inches.

I asked Joe Wentworth if, since he had said he would never be able to do another "great thing," he would be unable to help us in time of danger as he had done in several instances. He answered that he did not call it

"great" to protect us in time of need; that it was "only what any good person would do."

There was a long period after this during which Joe Wentworth did not write for us and we only heard from him through my brother and "Norman." When he again communicated with us directly the writing came with such force, and so large, that we were obliged to use sheets of wrapping paper. This enthusiasm soon quieted down and the writing became the same as before.

Before deciding to include the foregoing incident in my book I wrote to Mr. Hannegan asking him whether he was in communication with Joe Wentworth and if so, whether he, Joe, objected to my using this material which so long has been withheld. Mr. Hannegan replied that Joe Wentworth often appeared and spoke with him; that he expressed himself as willing that the incident should be used, but only on condition that I make a statement from him. It is to the effect that the incident of the Emerald Ring is not yet concluded, as we had supposed; but that he cannot carry it to completion through Mr. Hannegan alone, without my assistance.

Chapter Two

EXPERIMENTS IN PSYCHIC PHOTOGRAPHY

"Du reste, en principe, *un document photographique ne saurait jamais, en lui même, prouver la réalité ou la fausseté d'un phénomène.* Le document photographique n'a de poids que par les témoignages qui l'accompagne."

GELEY.

IN December 1924 Sir William Barrett stated that until lately he had remained sceptical about psychic photography, but that recent experimentation had yielded "indubitable evidence" of its reality.[1] The Frontispiece which the kindness of Mr. De Brath enables me to present, is a reproduction of the photograph to which Sir William refers. The following description is from a letter to me written on July 26, 1925, by Mr. De Brath:

"I am having made for you an enlargement of the photograph certified by Sir William Barrett as 'indubitable.' The sitters are Sir William, Miss Scatcherd, and myself. The plates were from a packet marked and sealed by the Imperial Dry Plate Co., Cricklewood, especially for such experiments at the College.[2] The

[1] *Some Reminiscences of Fifty Years of Psychical Research*, Barrett, *Proceedings of the S. P. R.* 1924, page 275.

[2] The College of Psychic Science, London. (Publishers of *Psychic Science Quarterly*).

packet was opened by me and the plates were initialled immediately. The medium (Hope) did not touch the plates at all. I did all the development. There are two faces, or the same face superimposed in two positions. The upper face is a portrait of Letty Hyde, for some years a parlormaid in our employ, who died about three years ago; recognized by her father, mother, three brothers and a sister, all non-spiritualists who were shown the cut-out face in a locket and not told that it was supernormal. My wife and I also recognize the likeness."

That psychic photography should be regarded with suspicion is not surprising, since, as experimenters well know, it is not difficult to produce many of the same effects by fraudulent means. But it is an easy matter to experiment personally, and even if no psychic effect be obtained one may be fairly certain of an occasional interesting picture of the human radiation. My first experiment resulted in a photograph of this nature. It shows what several physicians have assured me is a picture of the inner aura, which is said to manifest intermittent flashes of light. (Blondlot's *N Rays*.) This photograph is reproduced in Plate II, with description of method. A very interesting little book, *Pour Photographier les Rayons Humains*, by Fernand Girod, was published in 1912.[1] It has not been translated into English but the illustrations explain themselves. No spiritistic agency is claimed for the photographs reproduced in M. Girod's book; nevertheless it has a bearing

[1] *Pour Photographier les Rayons Humains*, Fernand Girod. Bibliothèque Générale d'Editions. 174 Rue Saint Jaques, Paris, 1912.

PLATE II

Photograph of Human Radiation. Hammer Dry Plate Held Against Solar Plexus in Total Darkness, May 15, 1924.

upon psychic photography because one of the methods used in obtaining psychic photographs is based upon human radiation.[1]

Few persons who have not experimented personally believe in the reality of psychic photography. Even photographs of the human radiation often are questioned. But both types of phenomena may be investigated without the aid of a professional medium, and to many people this would make the results more convincing. When such experiments are made by two or three friends or members of a family who have no object in deceiving each other, whose only interest is in seeking personal conviction, it is possible to dispense with many formalities. They need only concern themselves with care in developing, printing, and avoiding accidental abrasions. Other amateur experimenters may be interested in some of the methods which I have found to be successful. I reproduce a few photographs made by these methods in my own home and in that of a friend, without the presence of a medium, showing how easy it is to make one's own experiments.

. . . . . .

The photograph shown in Plate II was made with a Hammer Dry Plate (glass) held for one hour, in total darkness, against the solar plexus. There was only a thin garment between my body and the plate. As I was alone in the apartment I set an alarm clock so that it would be unnecessary to turn on the light in order to see the time.

[1] I have found physicians much interested in photographs of Human Radiation as an indication of physical conditions. Chinese doctors for many years have studied it as a means of diagnosis.

I held the plate with my finger-tips against the edges, uncovered, gelatine side up. Note the effect of depth between what appear to be folds of filmy substance; also the circular path followed by the little points of light which appear to move rapidly in the same direction. Some of these lights seem to be exploding; others are nebulous; some leave a trail of light and resemble miniature comets. The photographer who developed this plate was very curious about it. He said that he had tried to imitate it, and while he was not successful he had obtained a few of the "comets" by immersing a plate in developing solution, throwing a handful of a certain crystal salts on it and tilting the pan so as to keep the solution in motion.

A second experiment with a Hammer Dry Plate was made by wrapping it in black paper and enclosing the package in a heavy Manilla envelope. This was held, alternately, between the hands of a friend and myself, for the space of an hour. The result was another picture of the little flashes of light all of which had the effect of comets with tails moving in the same direction. None appeared nebulous or to be exploding.

On May 29, 1925, I began to use X Ray films treated with Dicyanine, enclosed in X Ray light-proof envelopes. These envelopes consist of a black envelope enclosed in one of heavy, reddish-yellow paper. As the weather was very warm at the time, this was placed between pasteboards and wrapped in heavy paper. Two persons, J. L. and myself, held the package level between our hands for an hour in the following manner:—J. L. held it for twenty

minutes after which I held it for the same length of time. J. L. then placed his left hand under, and the right one over my hands as they held the package in the same order; and we held it together thus for another twenty minutes. Although this resulted in one of our most interesting photographs the picture does not lend itself to reproduction, because of super-impositions. The film appears to have been exposed, as in a camera, three times, focussed each time upon a different group of objects. A number of prints have been made from this negative but no two are exactly alike. In some the exposure which seems to have been superimposed, is prominent, while in others that underneath, corresponding to a first or second exposure, is predominant. It is necessary therefore to study a print of this negative in various lights and positions, and also through a magnifying glass, in order to detect the different effects. This appearance of double or triple exposure is not unusual in psychic photographs.

Since I give no reproduction of this photograph on account of the difficulty in reproducing its most interesting features, I mention it only because of the change in method, and especially, because of a large X in the center to which, at the time, we attached no significance. But that the X is of interest will be seen when Plate IV is described.

As there has been much discussion about the use of Dicyanine for increasing the sensitiveness of films, my experience with it may be of interest. Dicyanine is difficult to obtain, deteriorates rapidly, is troublesome to handle, and it is also very expensive. It cannot be ex-

posed to the usual red light of the dark-room, a green lantern being necessary in mixing the solution, in treating the film, and in developing a film that has been so treated. Films which have been treated with Dicyanine solution must be used within a few days or they will have deteriorated too much to be relied upon. I have obtained equally good results with films on which the Dicyanine had not been used, and have abandoned the treatment altogether. I also have discarded the paste-boards and heavy wrappings which have been found unnecessary, even in warm weather.

In following the method of holding the film between the hands it is a mistake to have too many sitters. Even four or five persons make the last part of the experiment difficult and fatiguing when so many pairs of hands under and over one another involve strained positions and a heavy weight upon the hands at the bottom of the pile. I have had quite as good results with only two sitters.

Plate III reproduces a print from a Panchromatic Plate which was exposed in total darkness for ten minutes in a camera with a green filter. The camera was focussed on a wall at a point about two feet above the heads of a group of five persons sitting close to each other. Some of them perceived luminous clouds over the group, but no one distinguished a face. The face in the photograph has not been recognised.

Plate IV shows the photograph referred to on page xviii, Part I, of which it is a reduction. The method followed was the same as that described on pages 118-119, except that the film was not treated with Dicyanine solu-

PLATE III

Panchromatic Plate Exposed for Ten Minutes in Total Darkness, in Camera with Green Filter. Camera Focussed on Bare Wall, June 4, 1924.

tion. An X Ray film was enclosed in a light proof envelope but without paste-boards and paper wrappings. It was held by a member of the family, B. P., and myself, for an hour and a quarter. There was a faint light from the adjoining room, but when using the Light Proof envelopes even daylight should not hinder the phenomenon. Our reasons for sitting in half-light were because it was less fatiguing, and because we sometimes saw interesting lights.

Neither B. P. nor I had seen any of the symbols used in the famous Stainton Moses Script. If I had heard them mentioned I retained no conscious recollection of such an allusion. B. P. knew nothing about Stainton Moses nor had he read anything on psychical research except my pamphlet and one of Prof. Crawford's books. He did not know that Dr. Hyslop had purported to manifest his presence by a certain symbol—the letter X. I knew only that he was supposed to have identified himself by a symbol; that it had been received in different ways through seventeen psychics in various places, who did not know its significance. But I had no idea what the symbol was. Up to that time the secret had been kept carefully. I had some reason, when our film was developed, to wonder whether the X shown on it had some meaning, because of an incident which had occurred a few days before:—A physician who, when requested, uses his gift of psychic healing in connection with medical treatment, had consented to try this for a trouble in one of my ears which had failed to yield to ordinary methods. One day when he placed his hands on my ears I noticed an unusually strong magnetic current. At the same

moment he remarked that he saw a large X followed by an H, and asked if they meant anything to me.

My reason for going to this physician was that I had heard of his having cured a similar ear trouble for Dr. Hyslop. Therefore I wondered whether his vision of an X followed by an H, might in any way be connected with Dr. Hyslop, especially as the doctor had once spoken of seeing a vision of him while he was treating me. I did not consciously recall this incident while B. P. and I were holding the film a few days later.

The print reproduced in Plate IV shows about half of the negative. Towards the upper left-hand corner there is a large X with a small H on one of the intersecting lines, the lower left. One X near the top of the print looks rather like a swastika. This would be of no especial interest were it not for the characters below it. These, from left to right, are:—a small cross, and a large V intersecting an ellipse. This group of characters will be found in the Stainton Moses Script. The group forms the symbol by which Archdeacon Wilberforce purported to manifest himself. "Magus," another of this group of communicators, purported to use the swastika.[1] It was not until our photograph had been submitted to several persons that one of them who had seen the book suggested that we compare our print with the plates in *The "Controls" of Stainton Moses*, by Trethewy.[2]

[1] See J. H. H.'s symbol through Vout-Peters—(Swastika) in *James H. Hyslop—X, His Book*, by G. O. Tubby, Rider, London, 1928.

[2] *The "Controls" of Stainton Moses*, A. W. Trethewy. Hurst & Blackett, London, 1925.

An incident besides that of the doctor's vision adds interest. In a previous experiment with a plate held in the same manner with two friends, we obtained a cross followed by an R. This is a symbol used by "Rector," one of the Stainton Moses controls. After learning the significance of the marks on Plate IV we examined this other picture again and found on it in two places a large, faint X which was barely perceptible without the aid of a glass, and which up to that time had not interested us particularly beyond asking a photographic expert to tell us whether the marks might be scratches on the plate. We then recalled the X in the experiment of May 29, 1924,—almost a year before Plate IV was obtained.

Those who are familiar with the "Piper Records" are aware that some of the Piper communicators claimed to be members of the Stainton Moses Group. There seems to be a certain significance in our having received these symbols together with that of Dr. Hyslop because—late in 1925 I had the impulse to offer my services as recorder and typist to Dr. Titus Bull in his work of psychic healing, —and—the communicators of the Group directing his work claim that this group is a reorganisation of the former one called the "*Stainton Moses*," and later, *The Piper*, or *Imperator Group*, under which a band of deceased scientists have allied themselves for healing, and of which Dr. J. H. Hyslop is the chief spokesman. Until I had recorded several sittings I did not know this.

A few days before the experiment with B. P. which resulted in the photograph reproduced in Plate IV, I had a sitting with Mrs. Sanders, who, while in trance, told

me that Dr. Hyslop was present and wished her to say that he had been trying to register on my plates. As I had gone to Mrs. Sanders anonymously she had no especial reason for connecting me with Dr. Hyslop, although it is often said that mediums allude to well-known names on the chance of a happy coincidence. Mrs. Sanders had no normal means of knowing that I had been experimenting in photography. However, my eight sittings with this medium were so full of evidence of supernormal knowledge that her mention of Dr. Hyslop's attempts to register on my plates is striking when considered with the other incidents:—the negative of May 29 with a large X; the negative with a small H on one of the intersecting lines of a large X, and the Wilberforce symbol; also a negative with a cross followed by an R, with an X in two places. This evidence taken as a whole, inclines me to think that Dr. Hyslop was trying to give me his symbol, but realising that I might attach no importance to so simple a character (as was the case), showed it to the doctor while he was treating me, with an H added for emphasis. Also that through Mrs. Sanders, he gave the message about trying to register on my plates, and that the more complex symbols of the *Stainton Moses Group*, (*Imperator Group*) were given with the X so that I would be much more apt to search for a meaning and would consult with one of the few persons who knew that the X was his own special sign. I cannot help wondering whether these symbols were prophetic of the work which I was to take up under Dr. Bull, directed by this Group, for, humble as my part is in this work, Dr. Hyslop, in

PLATE IV

X-Ray Film in Light Proof Envelope, held by B. P. and H. C. L., February 24, 1925.
Symbols of Dr. James H. Hyslop, Archdeacon Wilberforce and "Magus."

one of his communications, assured us that no one connected with it had been selected by chance.

Darget and others are known to have obtained pictures of thought forms. But in the instances of which I have read, these have been produced by gazing at, or thinking intently about some object, the reproduction of which was desired and concentrated upon. In our case B. P. and I were chatting on various subjects while holding the film. We had no expectation of obtaining anything more than a photograph of human radiation.

My negatives have been subjected to careful examination by a highly technical expert in photography. This gentleman, Mr. Hiram Myers, conscientiously has rejected many of them because he could not feel perfectly certain that lines and cloudy effects might not have been due to abrasions, uneven immersion, etc., in case of those developed at home. He is willing to vouch for his belief in the supernormal[1] quality of the photographs reproduced here as well as that of certain others in my collection. In making this statement I do not wish to commit Mr. Myers to any hypothesis explaining these phenomena; but simply as to his belief that the effects obtained were due neither to accident nor to fraud.

The reader is referred to Dr. Geley's remarks quoted on page 115. *Even under the strictest conditions, the genuineness of psychic photographs must, in the last analysis, rest upon the character and intelligence of the person or persons who handle the plates.*

[1] See footnote on the term "supernormal," page 26.

Chapter Three

PSYCHIC HEALING AND OBSESSION

Experiments of Titus Bull, M.D., in the Cure of Psychosis and Neurosis.

"THE CASE OF MR. C. E."

(A Digest of one of Dr. Bull's Records)

UNTIL about three years ago I had no personal experience in psychic healing. Since that time, when I offered my services to Dr. Titus Bull, as stenographer and typist, I have taken the notes of from six to eight sittings a week, and have had charge of arranging and typing the notes and records,—several thousands of pages. Thus I can speak from personal observation of Dr. Bull's work. I understand that it is very similar to that of Dr. Carl Wickland of California, who has practiced psychic healing for several years.[1] Also, as far as I can ascertain, this seems to be the only type of psychic healing which is strictly scientific in method.

Some time before the death of Dr. James H. Hyslop, he and Titus Bull, M.D., of New York, came to the conclusion that many persons called insane, or hysterical, were victims of spirit obsession. Experiment confirmed them in this belief. When Dr. Hyslop was dying he begged Dr. Bull to endeavor to carry on the work they had begun together. This Dr. Bull faithfully has done,

[1] *Thirty Years Among the Dead*, Carl A. Wickland, M.D. Published Los Angeles National Psychological Institute, 1924.

Landscape in Oils Painted Under "Selleny Control."

without assistance, without funds, and until a little more than three years ago, without a suitable medium, at which time a Mrs. Duke called on him saying that she had received a message from Dr. Hyslop telling her to see Dr. Bull who needed a psychic. This lady has proved a valuable assistant and has psychic gifts of a high order.

Dr. Bull's work is based upon the assumption that the entity of an undeveloped person or one who has not controlled his passions and appetites, does not leave these impulses behind with the body, but continues to suffer from the same cravings which he has sought to gratify during life; and that such an entity, when separated from the body, is attracted to some living person through whose reactions the entity may, by contact, derive a certain satisfaction not unlike a physical sensation.

The unfortunate victims of such persecution are not, necessarily, persons of like tastes and habits as the entity, although there may be submerged, repressed impulses which, if uncontrolled, would lead to similarity. Dr. Bull finds that normal persons leading rational lives are protected by a sort of insulation which repels such invasion. However, carelessness of thought, illness, worry, and especially nervous shock, sometimes may break down this insulation as do excesses and over-indulgence of physical appetites, leaving an open door by which the invader may reach the consciousness of such an individual. It is by no means apparent that all such invasions are deliberately selfish or malicious. The records show that frequently, through ignorance of the laws governing such

contact, some loved one is harming the patient in an effort to assist him.

Dr. Bull is a medical man, and his first thought is to search for a physical cause of the patient's break-down and to try to remedy it by physical measures. However, if, when the physical disturbance is remedied, the nervous or mental condition does not improve, he looks for a psychic cause. In this endeavor he brings the patient into contact with a medium, who is told nothing about the patient. The medium usually begins by telling of the symptoms which trouble the patient, and then describes the home environment,—often a great factor in nervous and mental cases. She then proceeds to give the patient's history from childhood, frequently revealing some shock in early years which has been forgotten, in many cases, until recalled to the mind of the patient.

As the sittings go on, the psychic describes various spirit entities in the patient's environment and, one after another, allows them to manifest through her with all the memories of their last illness, the symptoms of which have been reflected in the patient. Some of the diagnoses obtained through this psychic have been very striking, especially in cases where no symptoms of the trouble were apparent, but where the diagnoses were confirmed, on examination, by specialists.[1]

Dr. Bull's chief aim is the relief of the patient. He makes little effort to check the evidential matter in the records unless it has some direct bearing upon the cure.

[1] On the other hand, patients sometimes manifest symptoms of organic trouble which does not exist, and I think that this familiar and puzzling feature of neurosis is adequately explained by Dr. Bull's records.

To do this would require much time. Nevertheless a great part of it automatically becomes verified as the sittings proceed. The records are filled with statements which, later, prove to be correct. The communicators of the Group say that enough of such matter has been given to satisfy any reasonable person as to the validity of their statements, and that hereafter they will make no effort in this respect as it has delayed their work for the patient.

Of the patients whom I have seen cured by Dr. Bull's treatment, three had been in institutions for the insane, and one of them had been restrained in a strait-jacket. Another had been in five institutions and was considered incurable when brought to Dr. Bull. Not all of the patients have reached such a stage. With some, mental derangement is only incipient. Certain of the nervous cases are persons who are not actually obsessed, but rather, merely overshadowed by entities pressing too close to them, casting a reflection of memories of their bodily ills and symptoms which often are shown in the patient. In such cases lack of coördination, and nervous maladjustment, are remedied as soon as the entities understand why they should not remain so close to the patient.[1]

I am aware that this must seem very repugnant to those who are unfamiliar with the idea of spirit obsession, and I admit that it is shocking. It has a bright side,

[1] Not all of Dr. Bull's patients are nervous or mental cases. I have seen physical ailments relieved in otherwise normal persons, and have a beautiful little record of the complete relief of a violent case of hay-fever, in one sitting. This, of course, is a rare instance, as to the length of time required.

however; for if supposedly incurable mental conditions can be relieved by this method it offers hope to many whose improvement now is despaired of. Whether or not the spiritistic hypothesis be accepted should make no difference to open-minded thinkers, for the method has shown a pragmatic value, and the hypothesis can be accepted as a working-plan. Aside from controversy as to analysis the outstanding fact is apparent—Patients are relieved of conditions which have not yielded to treatment by alienists and psychiatrists.

It should be understood that in speaking as though the spiritistic hypothesis were accepted,—or acceptable—I have no desire to impose a personal opinion. As the method is based upon this hypothesis it may be more simply described by speaking as though this view were accepted. Moreover, from the beginning, the work appears to have been aided and largely directed by a group of spirit helpers who have made a study of the method of procedure. The mention of well-known names arouses criticism, so I shall say only that these helpers are almost without exception men who, during life, were eminent in their several lines,—medicine, surgery, psychiatry, psychology, psychical research, philosophy and religious thought. We who have followed these records for more than two years, have reason to assume that the communicators of the Group are the persons whom they represent themselves to be. So many evidences of identity have been given that we have ceased to seek for further identification.

For the convenience of distinction I shall speak of these

helping forces as "Communicators" and of the obsessors and other entities as "Controls." Not that there is a fundamental difference in the type of communication save that the helping forces rarely choose to control the actions of the medium; whereas the obsessors are permitted to do so for demonstration. Indeed, we sometimes are told of a "double control" in which a helper holds control of the medium while allowing, or even forcing, an obsessor to speak through her. The helpers seem to feel that this double control is a valuable achievement in technique.

Of the obsessing entities who communicate, some have been fairly well identified. The others are accepted at face value; for even allowing for masquerading, which all experienced investigators have encountered, we find that whether these entities are what they represent themselves to be or not, they are consistent throughout long records, as to characteristic speech, action, and purpose. Whoever or whatever they may be, they remain distinctly themselves to the end of the record, and even occasionally manifest later, in the same consistent manner, sometimes through another medium, giving cross-references which are evidential if not of the true identity, at least of consistent and persistent personality.

When an obsessor manifests through the medium Dr. Bull speaks with the entity and tries to make him understand that in seeking physical sensation through the physical reactions of another, he not only injures his victim, but sacrifices his own freedom and development.

Dr. Bull found, a few years ago, that he had a certain healing power which was felt by his patients when he laid his hands upon them. The communicators of the Group usually direct him to give this treatment during or after the sitting, calling it a "magnetic treatment." Sometimes he is requested to lay his hands on the medium's head while she is controlled by an entity, and this seems to assist the entity to rid himself of memory-symptoms.

In most serious cases group-obsession is evident. That is, beside the first entity who has made contact with the patient and who is called the "Primary," there is a group of entities whose impressions are superimposed upon the first, or primary obsessor. Just as the primary obsessor is the one most deeply imbedded in the patient's consciousness, so he appears to be the last to be removed, and he seldom manifests early in the sittings. The process is like the removal of strata or sheaths, layer by layer, until the primary obsessor is reached.

It is noted that in every case symptoms increase just before the crisis or complete severance of the contact of an entity. This may be attributable to excitement and confusion on the part of the obsessors when they realise that they must yield to the helping forces. It also is evident that when the false energy supplied by obsessors is withdrawn from the patient he becomes weak, and more or less prostrated for a time. These facts, which seem to be quite in accordance with pathological experience, indicate why a quick method, such as shocking or forcibly removing an entity, might easily be injurious to both

patient and entity, retarding the building up of the first, and the education and development of the second.

The symptoms, facts of history and environment, and suggestions for régime, frequently are communicated through an obsessor who is controlling the medium. Apparently this is done with the two-fold purpose of giving necessary information while at the same time training the entity by bringing him into communication with the doctor. When the entity manifests through the medium the doctor is able to make him realise that he has passed out of the body;—a fact of which many seem to be unaware until they have demonstrated once or twice.

I have been asked in what way this method differs from that of psycho-analysis. The difference is very great, as will be seen;—first, because primarily the work is directed by the Group of spirit helpers; and secondly, because as it is carried on with the assumption of the spiritistic hypothesis, the effort is directed not only toward relieving and educating the patient, but also toward helping and enlightening the obsessing entities who manifest. Merely relieving the patient of the contact of these entities would not protect him from further invasion; nor would it prevent the entities from seeking contact with some other unfortunate. The aim is to teach the patient to protect himself from such inroads and to build up his will power. At the same time an effort is made to arouse in the obsessor a desire to progress. In this task of enlightenment the group of spirit helpers takes the larger part; but the awakening of the entities to reality begins when they manifest through the medium and Dr. Bull

has an opportunity to speak with them. In most instances they at first are unaware of their condition, or that they have passed out of the body, and merely seem to be conscious that the conditions in which they find themselves are strange and bewildering.

While some are deliberately evil in purpose, many of these entities have no idea that they are injuring someone else, and are *willing* to leave the patient, but quite *unable* to do so without assistance from the helping forces.

This whole subject is so new to most persons, who think of obsession as of some legend of the remote past, that it is difficult to grasp the tremendous implications which it carries with it;—the wide application which it has to various problems.[1] Dr. Bull, who feels keenly the importance of its being better understood, has given me permission to include a digest of one of his cases as an illustration of his method. I wish to acknowledge his kindness in allowing me to use this material, and also to express my appreciation of what he has taught me and the privilege of working under the guidance of the Group. He has allowed me to select any case which I prefer as an example, and I have chosen one which interests me more than any other in the series.

THE CASE OF MR. C. E.

A Digest

From a record of Titus Bull, M.D.

In attempting to give an outline of this case, I find it difficult to condense it within the space of a chapter and

[1] Latent criminal tendencies, juvenile delinquency, Capital Punishment, etc.

at the same time to describe all developments chronologically. When the case was completed the record contained thirty-nine sittings, some as long as fifteen and even twenty typed pages, with additional pages of annotations. Not only is the case long, but it is extremely complex, involving many different personalities. For this reason it is confusing to the reader, and in order to simplify it I shall describe the group of entities before speaking of the progress of the case, instead of mentioning them in their order of manifestation during the process of removal. For understanding of the work, a brief outline of Mr. C. E.'s history is important.

HISTORY

When this patient came to Dr. Bull it was difficult to obtain any facts by direct questioning for he babbled ceaselessly and was unable to keep to any subject except that of his painting and inventions, and the fame which they would bring him. It was only by patient attention that the doctor was able to piece together some outline of his history. Most of the important facts of his early history were revealed, bit by bit, through statements made by the medium and confirmed by the patient.[1]

Although only forty-nine years of age, this patient talked and acted like a senile old man. He was unable

[1] The weakest feature of this case, from the evidential view-point is the fact that as this patient was so alone in the world, without family or intimate associates, we were obliged to depend upon him for verification of most of the statements regarding his history. However, had he been inclined to untruthfulness, I think the reader will agree that he would have been more apt to deny than to confirm most of the statements.

to concentrate enough to reply to a question. It seemed amazing that he had been able to appear normal enough while at work, to have kept a position. Up to the age of eleven he had been normally healthy, although his childhood was unhappy. His parents were poor, but not illiterate; they came of a better class socially than their neighbors. At the age of eleven he received an injury to the head from a blow. He developed epilepsy, the attacks increasing in frequency until he was taken to a hospital, where a surgeon planned to operate for pressure on the brain. The surgeon died and the operation was never performed. The boy was taken home. The epileptic seizures continued for some time. When they ceased they left him morose and inclined to solitude. He was unable to concentrate, and his schooling, owing to bad health, was intermittent.

The injury to the head and the subsequent stay in hospital were not mentioned by the patient. He only recalled the facts when they were stated by the medium, when he said that he remembered having been told that he was unconscious for several hours after receiving the injury. The period of adolescence was disturbed by obscene visions and impulses. The habit of masturbation was formed and continued up to the time of his treatment by Dr. Bull. This also was revealed first by the medium and confirmed by the patient.

From early childhood the patient had a mechanical taste and loved to use tools. He went to work at fourteen, but was not well enough to hold a regular position. He was constantly troubled by a dual stream of conscious-

ness, causing mental conflict and indecision. This double stream of consciousness persisted up to the time of his cure. An extraordinary feature was that it only attained a violent stage of mental conflict when the patient was alone. It confused him somewhat when meeting others socially, which made him still more of a recluse; but as he grew older it seemed not to interfere with his work and he was able to maintain himself frugally, and even held a minor position in one company for ten years. He lived alone in a rented room leading the life of a hermit, spending all leisure time in working on mechanical inventions, and later, in drawing and painting. He had a natural love of refinement and beauty.

When a friend gave him a Ouija board he found that he could obtain messages, and later he used a pencil for automatic writing. He received a message telling him to try crayons. Then followed a long period during which he drew, automatically, grotesque crayon pictures of creatures which he sometimes saw around him. A message then instructed him to buy oil paints. After some successful efforts at automatic painting, a mental conflict of a different nature developed. There seemed to be one force impelling the production of the grotesque figures, while another urged an entirely different type of painting. He seemed to be controlled first by one and then by the other force.

Finally a message was written automatically informing him that the evil force had been driven away and that he would paint under the influence of the communicator who was a great artist. This entity said he was Josef Selleny,

that he was born near Vienna, had exhibited in the Imperial Art Gallery, had accompanied the then Crown Prince Franz Joseph on a world tour, and had gone to Mexico with Maximilian. He said that on his return to Vienna he was made president of the Art League, and that he died in Austria.

The work done under this influence is interesting; but as the patient was completing a large landscape under this control another conflict took place. Mr. C. E. became so violently deranged that some of the persons who roomed in the house called an ambulance and he was taken to an institution for the insane. After a period of restraint he appeared to recover and was released, when he came to Dr. Bull and asked for help. The entity who claimed to be Selleny has not manifested since this last violent conflict.

When I read the Selleny communication I was rather sceptical. It seemed too glib and precise to be genuinely supernormal and I thought it would prove to be a subconscious memory on the patient's part, of a passage seen in a book; or else one of those utterly spurious messages, so prone to exact detail about some purely fictitious character. In the New York Library I found three encyclopedias containing short biographies of Joseph Selleny. (The name in the automatic script was spelled Josef.[1]) Of these three books, one was in English, one in French, and one in German. The statements made in the script

[1] A friend from Vienna informs me that Joseph is spelled with an F in Austria so it would seem that the entity spelled his own name correctly and that the encyclopedias are at fault.

Automatic Crayon Drawing from "The C. F. Case"

are verified, in each volume, except that in the English and French biographies no mention is made of the Emperor Maximilian. In the German account Selleny is said to have accompanied Maximilian to Northern Africa and to Brazil. Mr. C. E. is too ignorant of these subjects to know that these slight errors would strengthen the evidential value of the message, and he reads neither French nor German. However, the most interesting discovery that I made, in view of the fact that it was under this control that the patient became violently deranged, is that the artist, Selleny, died insane.[1]

DRAWINGS AND PAINTINGS

The early work is in pencil, and has intricate and lovely designs. One drawing covers a large sheet of paper two or more feet square, with delicate spirals and spider-web designs in one unbroken line. The pencil has not been lifted from the paper. In the crayon work the lurid and repulsive predominate.[2] The colors are heavy, and the figures are monsters with heads like gargoyles which have no bodies but are set on what appears to be a mass of viscera. In spite of ugliness these figures are far from being without artistic merit. The drawing is bold and effective and the leering, vicious faces are extraordinary.

Two of Mr. C. E.'s attempts at oil painting when not under control are landscapes of the crude sort which anyone with a little sense of color and perspective might achieve. The brush-work is clumsy and heavy, and they

[1] Allgemeines Künstler-Lexicon.—Hans Wolfgang Singer—Frankfurt. *Dictionnaire des Peintres, Sculptures: Etc.*—Bénézet. *Bryan's Dictionary of Painters*.

[2] See pages 139–149.

look like the work of a beginner or of a clever child. I have seen only one of the paintings done under the Selleny control,—the last, over which the final conflict occurred. It is a canvas about twenty-eight inches long by twenty inches, and represents a lonely lake with masses of forest foliage around it. There are distant mountains in the background.[1] It is almost impossible to believe that this picture was painted by the same hand that executed the two crude pictures which I mentioned. Perspective, coloring, and detail show astonishing technique. Hidden in the masses of foliage are the heads of animals, which C. E. did not discover until they were called to his attention by automatic writing in which he was told of the symbolism in this picture. During the conflict which took place as the painting was completed, Mr. C. E. was impelled against his will to paint out a delicate sky by covering it with a lurid red.

GROUP OF OBSESSORS

I—Old Man—relative—had paresis—senile—an egotistical babbler. Was a drunkard—sexual—brings cough.

II—Mohammedan Priest—Masquerades as benevolent wise-man. Very clever—sexual—violent—stimulates ambition for fame and power.

III—A Sexual Maniac—Elderly man picked up at spiritistic séance. Not allowed to manifest because too violent and obscene—Brings cough.

[1] See cut facing p. 126.

IV—Half Breed Mexican Indian—Inspired lurid pictures of Aztec character—very sensual.

SECONDARY ENTITIES

I—An Oriental who assists priest.

II—Young Man brought by priest to assist him—A dipsomaniac—Diseased.

III—A Japanese—Gentle character—interested in painting—Willing to cooperate with Doctor to help Patient.

IV—Young Indian girl—Easily removed.

Various relatives trying to help Patient. Names verified by him. A Brother John—A Brother W. E.—Aunt Mary—Maggie, a friend. An old man accepted by the helpers, who wishes, by working under them, to atone for trouble he "unwittingly caused the patient."

This old man seems to have a soothing influence upon the patient. Might be Selleny, but this is not stated. Instead of assisting the patient, the well-meaning relatives have added to his confusion because of their own lack of knowledge of psychic laws.

CHARACTERISTICS AND EFFECTS OF OBSESSORS

MOHAMMEDAN PRIEST

This is the first obsessor to manifest through the medium. He demonstrates at the second sitting. The medium is reluctant to allow him to speak and asks the doctor if he wishes a full demonstration so that he may

know with what a violent entity he is dealing. The doctor requests enough of a demonstration for full understanding. The entity is arrogant and defiant. Were the medium entranced [1] she would strike the doctor with any convenient weapon. As it is, she permits a certain amount of violence, depicting a vicious force and his passionate hatred of all who are not of his faith. Medium snarls, hisses and springs at Doctor's throat.

After a few such violent demonstrations the entity, at the fifth séance, shows confusion of thought, but continues to display bitter hatred. He declares that the doctor and the Group are hundreds of years behind, in knowledge; that he himself, and his caste, are "the aristocrats of learning." He says: "While your priests talk foolishness from the altars, we surely kill at the roots. When you call on your dozens, I, if I need, call upon thousands." He claims hypnotic power and makes passes over the doctor. Is enraged at their lack of effect.

The communicators instruct the patient how to resist impressions from the priest, who boasts that he has made the patient, and many others, believe him a great patriarch and a holy wise-man. The priest shrinks from a light. It seems not to be the Recorder's lamp but a light which is invisible to us. He cries out in fear of the light; then says he is told by the helpers that it would be worse for him if they threw him into outer darkness instead of

[1] Mrs. Duke is never entranced, or unaware of what she says and does. She is at all times able to inhibit, or limit, a manifestation, and often reluctant to permit the control of a violent or obscene entity. She allows such an entity to control her speech and action, only at the request of the doctor, so that he may better understand how to deal with him.

forcing him into the light.[1] The medium appears to have a terrible struggle to escape from something, crouching, and convulsed with fear. The patient reacts to this struggle only by trembling. In his position (Lying on an operating table) he cannot see the medium. The medium is weak and nauseated after the priest's demonstration but recovers quickly. A communicator says: "How could such hate have survived, down through the ages?" The patient's improvement after this séance is marked.

YOUNG MAN

At the thirteenth sitting the priest, realising that he is beginning to lose control, brings an assistant to help him. This is a young man of modern times,—not an Oriental. His language is so vile that the medium refuses much of it. This entity reproaches the doctor for "trying to throw them all out." Speaks of having been a drunkard. Is afraid of an Indian force among the helpers of the Group. He says that he and the old man (the Primary) are having "a rough time to hang on," and that the old man is "a bit of a rake" in spite of his age. He says he feels heavy and sleepy (the usual effect produced by the helpers on a violent entity, to subdue him and to spare the medium). Feels all the symptoms and after-effects of former debauches. Says that he haunts places where he can smell liquor, implying that he feels certain reactions of persons who are drinking. Says he is diseased

[1] This is very characteristic. The undeveloped or evil entities always speak of the room being dark and appear to shrink from light. When such an entity speaks of the surroundings becoming lighter we know that an improvement may be expected.

and "just rotting away"; that the patient feels badly too; that the patient is like a fiddle with four strings;—when one is out of tune the others suffer also. He hears someone say: "Why don't you tune in with God?" Replies that he cannot see Him. He sees a cross and says that he was brought up under "that beautiful thing," but never liked the way the churches harped on the agony and crucifixion, saying:—"Do you think it is right to make Him die every minute, like they do in the churches?" The medium is weeping as the entity leaves. Communicators tell us that this entity is now in a state of mind where he can be taught and helped by those on their side.

SEXUAL MANIAC

I have said that this entity was not permitted to demonstrate. At the fourth sitting he is described as "Madly sexual,—as crazy as ever any has been. I ask you if you know that that road has been worn, secretly, for years?" (Allusion to habit of self-abuse.) "Not implying that it is necessarily so now. It explains the attraction and shows why he (entity) is around. This one has held the patient for hours, under domination. If his, the patient's, characteristics had not been what they are, there would have been far worse conditions for him to meet. And crime would have been committed." (The patient is gentle and refined).

OLD MAN RELATIVE (PRIMARY)

This entity's first demonstration is at the fourth sitting, but is a very feeble one. He is said to have had paresis.

Is very egotistical and argumentative, but senile and foolish, babbling aimlessly, always about himself, as "We"; which is his manner of speaking of the patient and himself as inseparable. The traits of the old man are characteristic of the patient, but the medium has not talked with him, or seen him except when he was lying quietly on the table. The entity is feeble, but can pull himself (Medium) out of chair and take little trembling steps.

As the sittings proceed the entity complains that it is becoming difficult for him to talk, and reproaches the doctor for checking his talk. It is true that the doctor has checked the *patient* when he was garrulous; but this was when alone with him after the sitting, and not in the medium's presence. The old man tries to sing in a cracked voice. He says that "sometimes five go into our house," meaning the patient's body. The entity remarks that Charlie (name of patient given for first time) was ill when a boy; that three doctors examined him and said there was something soft in his head. He, the entity, claims that something was "blocked."

This old man is not to be removed forcibly. Gradually he is to be taught and helped, until he shall be willing to leave voluntarily out of regard for the patient, for whom he seems to have a selfish affection; and also because he will realise, eventually, that he himself will be better away from the contact.

The patient has an attack of Erysipelas of the face, and goes to a hospital for a week. Through the medium, who is unaware of this, the Old Man tells of "their"

experience. He speaks of seeing a man's leg put in plaster and says that something was done to the patient which "shocked the old man out," meaning himself. The communicators tell us that the shock mentioned was a painful treatment,—the application of ice to the inflamed face, which acted like a galvanic battery in its effect upon the entity. The Old Man describes a spirit doctor (W. T. B.) who has talked to him and who is going to help him. The entity says he will do as he is told, but that when he leaves the patient, as he now does at times, the patient feels "empty."

The communicators say that the brain control, which the old man has had over the patient, has been severed, but that bodily memory-conditions are felt. At a later sitting the entity says that he has lost interest in everything and feels as though he were "dying again." This re-enactment of the death throes is a common occurrence with an entity at the time of complete removal. The Old Man says that he no longer is attached to the patient, but cannot leave him yet, altogether. The medium appears very weak under this control, and can barely whisper.

At the twenty-eighth sitting the Old Man manifests and proudly shows how well he can walk. He says that he and the patient have severed partnership and that "We" no longer are we. The entity speaks intelligently, with humor and vivacity. He asks to have the Recorder sent from the room so that he may speak more freely with the doctor, and finally explains that he wishes to tell the doctor that he now is free from sexual urge.

Shakes hands with the doctor, expressing gratitude. Speaks of his daughter Mary[1] and says he was born "on the other side of the water." Refers to his former antagonism toward the doctor and the Group. He still feels hostile toward churchmen. He calls attention to a slight brogue which has not been noticeable in his speech until recently, and says it has slipped back because he now is himself. He explains that he is not to leave the patient yet, although the connection between them has been severed.

JAPANESE

At the twenty-ninth séance an entity manifests who claims that he has painted through the patient's hand and did only very small pictures. It is true that the patient at first used very small canvases. This entity is willing to leave the patient but regrets discontinuation of the painting. He is gentle, and not at all evil in type. He speaks of interference from other entities and says that the red background in some picture represents evil. Says that he himself has been allowed to remain near the patient, and was the only good entity found by the helpers, in the patient's environment. He begs permission to have the patient continue painting, but is not resentful when the doctor refuses to allow it.

A "STRAY"

The medium is controlled by an entity who only makes unintelligible sounds. J. H. H. (Communicator) explains

[1] The patient's aunt.

that it is a deaf mute who could have been sent away, but that he thought the doctor would be interested in the demonstration. He says that the patient came in contact with this entity only a few days ago, and—"The nearer each case comes to completion, the more you may expect the occasional stranger. It is a problem that is giving us much to think of. Sometimes I wish that we had a little less for it is the 'Open Door' question.'" (This invasion by "strays," toward the end of a case has been noticeable in several instances.)

Dr. Bull asks J. H. H. why, if it seems to be a law that, to be well, the patient must develop psychically, a control should not be given him and he be allowed to develop. J. H. H. replies that they have their hands full.

HALF-BREED MEXICAN INDIAN

This entity has inspired grotesque figures and pictures of Aztec character. He is very sensual. The patient recalls having been friendly with a young Mexican who he thought had a trace of Indian blood. This young man stayed for a time at the same rooming-house as the patient who suggests that this entity may have been contacted through him.

SYMPTOMS, DIAGNOSIS, AND PROGRESS OF CASE

The communicators say that the patient never has had perfect co-ordination. He is told that if he persists in painting, or in any other exercise of psychic faculty, it will bring about his destruction. In speaking of his gar-

Automatic Crayon Drawing from "The C. E. Case."

rulousness, W. T. B. says that if this automatic speech were taken from the patient he would be left very poor; that some of the obsessors have been with him for so many years that he will feel stranded, empty, and lonely, when they are removed, and that it will be a slow and painful process for him to learn to function in his own personality.

The patient is advised to eat lightly, as the blood current should not be diverted from the brain. There is said to be a pressure at the base of the brain which the helpers are trying to remove. They wish to have no sudden changes in blood current. Dr. Bull is told not to think it an alarming symptom if the patient becomes prostrated. The medium describes an oppression through the solar plexus, a bad head condition particularly on left side, a pounding in ears, and a nervous, restless feeling. Also numbness and pain in right forearm. These symptoms are verified by Patient.

Medium describes a cough which she says comes from the contact of both the Sexual Maniac and the Old Man. She says the patient is anxious about trifles,—has magnified them for years. That he now has less trouble with dream imagery which has disturbed sleep, but that tension is still high. She mentions a faulty condition of blood, said to be caused by the Old Man's memory-symptoms of venereal trouble.

A communicator says that for eighteen years or more, one hemisphere of the brain has been just barely in existence, and that they "have had to devise ways and means, not only for rebuilding tissues that were senilely decayed,

but to re-educate the patient to use the part of himself which has not functioned. The patient is just coming into his own for the first time since he was a young boy. He has lost years, and is just coming back to entity with a full stream of consciousness."

Medium speaks of the patient's sense of loss, and of pain in the back of his head. (Confirmed by patient.)

The patient says he is just beginning to live, whereas heretofore he only has existed. His ambitious dreams are subsiding. (Eleven sittings have been held up to this time.) A communicator says that the removal of the Mohammedan Priest is like the tearing away of a growth, and leaves a soreness.

Medium says the occipital region is affected. She tells the patient that he feels a tingling between shoulders running up to his head (correct), and that it is a treatment being given. He has begun to feel more at peace. His strength and endurance are increasing. Medium says that the patient has painted pictures which he felt were very important; that he has become so absorbed in this that his outside work has begun to suffer. She describes the prostration after this absorption in painting, and says:—"It was at the time of absorption, which almost became possession, that he was in the greatest danger but didn't know it. And if it were possible for him to retrace, mentally, he would find that it was immediately following that he had his greatest lapses in the habit he himself wanted to break." (Verified by Patient.)

The patient becomes resigned to giving up his painting. The medium states that he had a lesion of the inner plate

of the skull which has been relieved by the treatment of the helping forces. She refers to his having found things in his pictures which he did not know were there. (Animal faces in foliage, etc.)

The communicators assure the patient that his mechanical inventions and his paintings are of no real value; that they were inspired by evil forces with the object of gaining control, through his absorption and through stimulating ambitious dreams of greatness. From boyhood, the patient has masturbated. His absorption while painting has amounted almost to complete control by the obsessor, and usually was followed by the self-abuse desired by the Priest, who thus obtained vicarious satisfaction through the reactions of his victim. Dr. Bull insists that the patient control this habit, and that he avoid the psychic automatisms,—painting, writing, etc., which have led to such indulgence and have left him physically and mentally depleted. These instructions were not given in the medium's presence, nor has the patient been allowed to speak during the sitting except to reply "yes" or "no" to a question put by the doctor. The medium knew nothing of the patient's history, but gradually gave it quite fully, and her statements were verified later by the patient when alone with the doctor. In giving his history to the doctor in the beginning, Mr. C. E. either forgot, or neglected to mention, the injury to his head, and the contemplated operation. These were mentioned first by the medium, and recalled and corroborated by the patient. Neither did the patient speak of his habit of self-abuse, which also was referred to first by the medium

and admitted by the patient. The medium knew nothing about the painting; she spoke of it as an "impression," when she was not under control.

At the thirty-first sitting the medium is shown a vision which she describes thus:—"I am seeing the skull opened like the two sides of an egg shell. On the left side, as I saw it, I saw a hemisphere of the brain which looked much like a kidney in shape. I saw a network of blood vessels and they seemed to function normally, and this filled its place in the skull nicely. There was a thicker place that seemed like an exit. This is the normal side. I imagine I am looking at the front of this section. The rear is a larger lobe than the front. The other hemisphere is much smaller, and uneven in shape. And toward the back and right side is a partial separation following the line of cleavage; and the edges near the back are uneven. They tell me this was the original condition when they took charge here. That even ten months ago, if you could have had a picture, it would have shown this appearance. If you wait a moment they will try and put over a picture of its present condition.

"In the last picture, they omitted to state that the exit was smaller on this side, and convoluted. Now in the present condition, the break has come together and the thickened, and slightly congealed blood vessels extend to the top of this. The space taken up is much larger, although not quite normal yet. And the exit, also, is almost normal in size, and no longer convoluted. It was this hemisphere which the Old Man used. It has been while they were rebuilding this that our friend had to

remain in this slightly dazed condition, and it is also one of the reasons why sleep was so hard to obtain. This last week they have been trying to clear the blood vessels on that side which has not been well described in this picture. And they wish it had been possible for this to have been shown in a series of real pictures; for it would have been unique to have shown the actual rebuilding of brain tissue. They say that probably, even then, no one would believe it."

Here the communicator, J. H. H., says:—"You are aware, are you not, how this case would have been described by a brain-man? Softening of the brain is the term. That's this picture, as seen by the Instrument (Medium). It was correct; and if the front should be the back, technically,—turn the slide around."

J. H. H. tells Dr. Bull to prescribe a tonic for the patient. The communicators describe the attempt of the Priest to re-establish control through the help of the Young Man. The patient is stronger. A relative who communicates says that the Old Man is much better and only visits the patient occasionally. He says that from the time the patient was nine years old he had bad companions. Speaks of his having had more rest lately (correct), and says that he can think more clearly.

An Indian helper of the Group communicates and advises a mild sedative as he says the patient is tired and sleeps very little, even now. He suggests massage, and says patient needs rousing. The Old Man manifests. He now says there were five, and sometimes six, in "Charlie's house," meaning the patient's body. "They

don't come close now, but all are not gone yet." He says that the patient does not drink but that he himself did.

Communicator W. J. remarks:—"When reason is unseated by vice or accident, people revert to animal instincts; and if an animal can't be natural he takes unnatural gratifications. That is why drink and abnormal cravings go together. When one cannot get one, he takes the other."—And the Old Man continues, "That is why I had to take what I could get. The stupor brought on by one excess took the place of the other; *and I've got to take all the blame for the first trouble.*"

At the thirty-seventh sitting Mr. C. E. shows great improvement. He no longer moves like an automaton; is more animated, less apprehensive, thinks more quickly and clearly. The oppressed feeling in head is disappearing as is also the dual stream of consciousness.

The Half-Breed is removed at the thirty-eighth séance. As so often is the case during the final removal of an entity, he appears to re-enact his death throes through the body of the medium. The patient's condition is peaceful and good. We are told that the entity just removed has been responsible for the visions preventing sleep.

At the final, and thirty-ninth sitting, the Old Man manifests and rejoices in the breaking of the last link between the patient and himself. Mr. C. E. now is normal and agreeable in conversation; considerate, and interested in others. Whereas once he thought and spoke only of himself, he now appears to be sympathetic toward fellow-

patients, keenly interested in their recovery, and ready to efface himself. He talks much less; his remarks are intelligent and well-informed. He seems grateful, and appreciative of what has been done for him, and tries to follow directions for maintaining his new-found mental and physical adjustment. Until recently he has lacked the will-power, or, perhaps, the intelligence to obey instructions.

ABSTRACTS FROM COMMUNICATIONS—REMARKS

A few abstracts from the record will give an idea of the type of communications received from the members of this Group of helping forces. They are very characteristic of the persons from whom they purport to come, and add greatly to the literary value of the records. Three of the communicators sometimes refer to themselves as "The Great American Triangle." These are J. H. H., W. J., and R. H. W. T. B. was a noted surgeon. F. W. H. M., H. W. B., P. B., and many others are well known for their literary and philosophical work. It is claimed that two French scientists lately have spent much time with the Group, as observers.[1] Should the very natural question be asked why I have mentioned no women members of this Group (only one has been referred to by the communicators), I can only suggest that the work ap-

[1] One of these contributed a diagnosis. The medium touched the back of her head and said, "He says there is a clow,—a clow—hysteric?" I asked her to request him to spell it aloud, as I guessed that she saw the letters, instead of receiving it clairaudiently, and had mispronounced a French word. She slowly spelled "C–L–O–U." This puzzled the doctor. I looked it up in my French medical dictionary, and found "Clou Hystérique" described. Dr. Bull said it applied accurately to the case.

pears to be conducted on strict scientific lines; that the members of the Group taking an active part in the work were almost without exception, during life, eminent specialists in some line:—medicine, surgery, psychiatry, neurology, psychology, psychical research, philosophy, and religious thought. It must be remembered that until recent years, few women have attained such standing. Mention has been made of the "White Sisters," and of a band of "Mothers," in connection with the training and development of entities who have been freed from contact with the patients. The helpers of the Group say that they themselves are not supposed to follow up the work of educating the entities, which is another branch of service.

One thing in regard to this Group is unique in my experience. This is, that the members seem to work absolutely as a unit. Whereas in other instances most communicators seem anxious to claim some personal credit for results accomplished, in this Group one meets with nothing of the kind. Not one among them appears to have the slightest interest in whether he, or another, originated some valuable idea of method or technique. Accomplishment is the only aim. If Dr. Bull is not fully in agreement with them upon some point, the matter is discussed as it would be by any group of consulting physicians who are interested only in making a correct diagnosis, and in the welfare of the patient.

ABSTRACTS

J. H. H.—"If you could only instill, before adolescence, a full picture of the consequences of yielding to wrong

desire, we should put our finger on the key to much of the misery in the world today. It is no wonder they speak of the torture of damned souls over here. There is no greater suffering than an unquenchable desire for something unobtainable. You can expatiate and fill in much more than I have said, from your records. I think the only death we have over here is such wages for the sins of the flesh. I think that without exception, every case handled has shown, either in a small or marked degree, the effort of some so-called 'damned soul' to find expression for lustful desire through some poor unfortunate instrument on your side who, at some time, has opened the door by taking a step in the same direction."

J. H. H.—(Speaking of Mohammedan Priest) "One might suggest a line of thought by saying that the old fellow is at least a triple personality."

Dr. Bull—"Do you mean that the Priest himself was under the dominance of other forces?"

J. H. H.—"Yes; one of our Group wanted to speak about mass-hallucination. Well, I am touching on that issue. It is expressing myself on a complicated problem." [1]

J. H. H.—"I wish to draw aside the curtain so that our friend (Patient) may see. We had to wait for an inner change in him before entering this phase. The almost

[1] This is, no doubt, an allusion to a group, of the existence of which we have evidence, and of which the members are said to be under the domination of very powerful and evil forces. Other experimenters also have received evidence of such a group whose activities seem to have been far-reaching. Their efforts seem to be directed especially against anyone engaged in humanitarian work such as Dr. Bull's, and against mediums who are honest and unselfish. Might this not account for certain cases where mediums who have been sincere and trustworthy suddenly resort to trickery?

complete control of the old Priest and the Half-Breed was what actually drove him here to you. I think that, on the record, the nefarious purpose of the first already has been shown. The object of the second was exactly the same, but reached more directly toward gratification. And the last condition would have been the worse. Yet some readers would say, 'Why meddle with things psychic?' If what I have just sketched is possible, it is only by understanding the laws that we can save those who become enmeshed. Dynamite and electricity are dangerous, but that is no reason to stop using them. I'll venture a bold saying:—that in two years' work here we have uncovered more data on which to base judgment of such laws, than in any other time in the history of the movement. *Knowledge is safety.*"

J. H. H.—"It has been quite apparent, in three cases being handled, that the very last one to be removed has been the one who made the original contact; and the process is slow and involved. They (the obsessors) have been physical leeches for years, not months; and their whole expression has been in the physical, as far as demonstration is concerned." J. H. H. goes on to say that as an entity is being eliminated from physical contact, his demonstration becomes more feeble, but that this does not mean that the entity is less than he was;—merely that his physical expression grows less. He is being educated to do without sense-expression, and "Naturally when it is the only thing they have lived for, it leaves little for them to express through a medium. You would find a great change, should such an entity manifest after

a few months' absence; a demonstration more nearly approaching the real self."[1]

W. J.—"There is no such thing as pure science, with the personal equation left out. It's too bad that the soul is not more concrete—like some people's heads. No scientist would admit such a possibility as anything that he could not dissect. And between some of your psychologists and would-be psycho-analysts, it is a wonder the poor souls under them have a shred of soul left. . . . In passing, I will say that I, like the rest, have my regrets that I did not bend a little more of my energy to clearing the road that would have 'broken through the last bit of the tunnel.' I never knew how much undue credit went with my name while I was over with you. Now the main work is gone, and I have time to attend to the side-lines, which, I have discovered, are not the side-lines, but control the mainsprings of all the sciences."

W. T. B.—"From a medical view-point, speech is sometimes automatic. Outside of the case where we know it is automatic, speech is often, in, I might say, the majority, not a thinking process at times. Also, much an automatic association of ideas. If we took automatic speech from our patient just now it would leave him rather poor. His own ego is like a hermit."

W. T. B. expresses sympathy for the patient and for the Old Man obsessor, saying that the latter, also, was a man who through his mistakes, lost all. He remarks that to him the results seem out of proportion to the original stimuli, and adds that there is danger that a too wide

[1] Such as the return of brogue in the speech of the Old Man.

acceptance of all this might do away with the feeling of responsibility. "It would be used as an excuse by many." To which J. H. H. says:—"I hold that the original fault is individual, but the responsibility belongs to people at large, for improper training."

F. W. H. M.—(Speaking of obsessors) "So-called villains,—and yet, what is their trouble except thought gone wrong?"

J. H. H. speaks of unconscious fraud on the spirit side, saying that it is confusing, and that investigators are "Trying to prove a kite by a small, detached fragment of its tail."

Communicators mention different types of psychic force used at these sittings. One type is said to be used for helping the patient; another for weakening the entities before their removal, to lessen the struggle and to spare the medium. This second type of force seems to act like an opiate.

The communicators tell us that much quicker methods could be used, but that they would be hard on the patient. That time-values, while not entirely negligible to them, are of less consideration than to us. They speak of using a "healing ray."

The patient is told that he was right to refuse an offer. The medium did not know that my son had offered a liberal sum for the "Selleny" landscape.

When the patient seems worse we are reminded that, speaking pathologically, symptoms increase just before a crisis; that this is true even regarding suppuration, and that, symbolically, such, recently, has been the patient's condition.

We are told that when an entity has made contact soon after death, in the close way in which the Old Man obsessor has done, he becomes "interlocked" with the patient, and that the mentality of such an entity cannot be restored until he has given up the connection. J. H. H. says that "a rash exorcist" could have removed this entity quickly, but would thereby have wrecked both entity and patient, physically and mentally.

Of the patient's physical weakness the communicators say:—"Obsessing forces are like strong drink in more ways than one. They hold up, and give false energy while dominant; but their absence causes somewhat of a physical collapse." They say they do not wonder that the patient finally broke down, but rather, are amazed that his mind continued to function at all.

J. H. H. warns Dr. Bull against being too explicit in records for publication, reminding him that Lodge's honesty in giving matter in full was rewarded by hostility and ridicule.

After certain sittings for the removal of entities, no demonstrations are given. We are told that these sittings are devoted to healing, after a literal "tearing away." We are instructed to make direct request for protection after the demonstration of an evil force.

Reference is made to a period of ill-health through which Dr. Bull passed two years or more ago, and which has been experienced by several persons connected with the work. The explanation given by the communicators is similar to that made by R. E. Bruce, in an article called "Harmony and Health," in which he speaks of an

intermediate stage of development:—"It may be a considerable time before the body, mind, and spirit, are all adjusted to that new rhythm which the spirit now demands, and during the process of this adjustment (psychic development) ill-health is very likely to occur."

The communicators say that the attention which they had given to gathering evidential matter for the records has somewhat delayed their work for the patients; that now, after two years of carefully collected and recorded evidence, they will cease to make a point of it and will concern themselves less with the records than with the pragmatic side of the work, feeling that enough evidence has been given to convince any fair-minded person of the validity of their statements.

. . . . . .

The foregoing extracts from this record refute the popular claim that only trivial and useless messages are received through psychics. Dr. Bull's records abound in serious and instructive matter, which, says J. H. H., must be collected and arranged for a volume apart from the cases themselves.

And now, a word for the obsessor. As Dr. Bull's attitude in this work is as selfless as that of his collaborators of the Group, he will not resent my speaking of an interesting change which I have observed in him. When I first began to take his records I occasionally felt troubled because his sympathy for the patient, and his indignation at the condition, sometimes led him to take, in dealing with the entity, rather the attitude of a stern judge. This attitude has completely changed to one of tender

understanding and a deep longing to help a soul in torment by showing him how to free himself from his spiritual and mental blindness. I believe that he is as eager to do this as he is to help the patient; and this is as it should be. I think, too, that the work has progressed more rapidly on account of it.

Several persons have told me that while they were in sympathy with Dr. Bull's work, they failed to see why we, on this plane, should feel any responsibility toward the obsessor; that such a spirit ought to be cared for by those in the spirit world. It is human to be illogical. Were I to say, "Why then do you expect so much help from the discarnate? Why look to any but the living for assistance?" They doubtless would reply that the living are very busy and that presumably the spirit world is full of leisure. I might argue that according to all we have learned it seems to be a very busy world indeed. Useless! The idea of co-operation seems to have no appeal.

But here is something to be considered:—After many years of personal experience and study, I am forced to the conclusion that it is far from being an easy matter for the more highly developed spirit to reach, and to make himself understood by an earth-bound soul who is completely immersed in sense-memories;—who frequently is not even aware of having passed out of his own body. According to all experience it seems to be most difficult, unless—be it noted—approach be made through the medium of another person who is still in the body;—who still thinks in terms of the senses. Once contact has been established through this third, or intermediary,

and the obsessor becomes conscious of his real condition, it is another matter. But his first awakening is more possible to accomplish through the assistance of some living person.

Why? I hesitate to use the term "vibrations," so stamped as jargon of the platform; yet what word have we by which to describe the ambience of the ego, incarnate or discarnate? But is it not reasonable to suppose that it would be difficult for one who has ceased to think in the terms of the senses, to reach the apprehension of one who thinks in no other terms? Let us call it a question of dimension.

As to our freedom from responsibility toward such entities as may be brought to our attention:—No one who believes in survival, and who has studied this subject deeply, can retain a complacent sense of separateness. No longer can one say, with assurance, "This, or that, is not my responsibility." Very strangely interwoven are the threads of human existence of both worlds—which are but one.

However close this contact may be, let no one imagine that free, conscious intercourse between the incarnate and discarnate is easily achieved. So natural and fluent are the messages from the communicators of this Group, and so confidently and surely do they proceed with the work of healing, assisted by Dr. Bull, that one forgets to marvel and is too apt to take for granted the apparent ease with which all this is accomplished. Only when some communicator refers to the years of thought and concentrated effort which have gone toward making this

work possible;—the training of the medium;—the perfecting of a method of communication;—the procedure and details of technique involved in the healing;—is one reminded of a passage written by F. W. H. M. many years before he became a member of this devoted Group:—

"Not easily and carelessly do these spirits come to us, but after strenuous preparation, and with difficult fulfilment of desire."

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